This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 06182559 6

ANNEX

Gen. 11

INDEX

Cornell

ANOTHER

CORDIAL

FOR

LOW-SPIRITS:

By Mr. GORDON *and* others.

Woe unto you, Scribes, Phariſees, Hypocrites.

CHRIST.

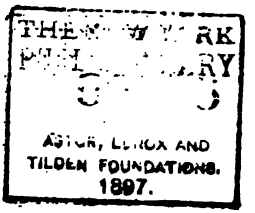
They would requeſt us to endure ſtill the ruſtling of their Silken Caſſocks; and that we would burſt our Midriffs, rather than laugh to ſee them under Sail in all their Lawn and Sarcenet, their Shrouds and Tackle.

MILTON *of Reformation.*

VOL. II.

LONDON:

Printed for R. GRIFFITHS, at the *Dunciad*, in *St. Paul's Church-Yard.* 1751.


ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

THE

PREFACE.

THE former Collection of Tracts under this Title, conſiſted of ſuch as were written by the late Mr. Gordon. *That we did not impoſe upon the World in aſcribing them to him, (as ſome through Ignorance, others through Malice, have ſuggeſted) all the Intimate Friends of that Author very well know. The two Apologies for* Alberoni, *it has been generally ſaid, firſt recommended him to the Eſteem and Friendſhip of the excellent Mr.* Trenchard. *This I have heard mentioned as a Fact, by thoſe who had an Opportunity of knowing the Truth of it. And beſides, to ſuch as are acquainted with his other Writings, the Similarity of*

Sentiments,

Sentiments, Style and Manner of theſe, will be a ſufficient Evidence that Mr. Gordon *was the Author. From the Tract entitled,* The Character of an Independent Whig, *(which was publiſhed before the Weekly Paper, ſo called, was ſet up) he took as many Paragraphs as he thought ſufficient for one Paper, which is the 41ſt Number of the Second Volume. But as the whole is Excellent, and as he omitted as many good Paragraphs as thoſe he borrowed from it, it was thought proper to publiſh that Tract entire. There is Reaſon to believe, that the Author had a Deſign of republiſhing his Apologies for* Alberoni, *and adding them to the* Independent Whig. *For we have lately ſeen a Copy of thoſe Tracts, which belonged to Mr.* Gordon, *corrected, as ſuppoſed, with his own Hand; and in ſuch a Manner, as plainly ſhews he deſigned it for the Preſs. From theſe Corrections appears the Candour of his Soul:* (Peace be with it!) *For what he had ſaid of the Prieſts, and the Church in general, in that Copy he limited and qualified;*

fied; confining all ſuch Expreſſions to the High-Prieſts, *and* High-Church. *That many of the preſent Clergy are Zealous for Civil Liberty, and Enemies to all Perſecution and Spiritual Tyranny, is readily acknowledged; and to diſtinguiſh theſe from the reſt of the* Black-Tribe, *is but common Juſtice. However, as the Editor had no Authority to inſert thoſe Corrections, the* Apologies *were publiſhed in our firſt Impreſſion according to the original Editions; and notwithſtanding all the Noiſe of ignorant Zealots, and Prieſt-ridden Rabble, he is ſtill of Opinion, that the re-publiſhing thoſe Tracts is both uſeful and ſeaſonable. To be ſlandered and reviled, has been the common Portion of thoſe, who have called upon Mankind to aſſert their Liberty. The great* Milton, *whoſe Name and Writings will be immortal, complains of the ill Treatment he met with for his free and generous Principles, in the following Manner:*

I did but prompt the Age to quit their Clogs
By the known Rules of ancient Liberty,
When

When ſtraight a barbarous Noiſe invirons me
Of Owls, and Cuckoes, Aſſes, Apes, and Dogs:
But this is got by caſting Pearls to Hogs.

The Expreſſion in the Title Page of the firſt Edition of the firſt Volume, of Bleſſed Memory, *has given great Offence to ſome Perſons, as if it bordered upon* Profaneneſs. *In Vindication of himſelf, the Editor thinks it ſufficient to obſerve, that the Clergy do generally apply the ſame Expreſſion to King* Charles *I. who was no Saint, nor a Martyr, in the true Senſe of the Word: That he was a Tyrant, the whole Hiſtory of his Reign evidently ſhews; and how he came to be ſo much extolled by the High-Prieſts, we all know. He was not more obſtinate in his own Miſ-government, than in defending their Pride and Trumpery; indeed, he died for both: And for this Reaſon, the Prieſts have ſainted, and almoſt adored him. Now, if it be natural for the Clergy to beſtow Elogiums and high Praiſes on that King, for his Zeal and fond Attachment to them;*

is

is it not equally Natural, equally Juſt for us Laymen, to eſteem and honour ſuch as have been the Aſſertors of our Liberty? Every Man's Memory is bleſſed, *who has been a Benefactor to the World, and done good to his Country. And that our Author is of this Claſs of Men, muſt be acknowledged by all the Lovers of Liberty: And it may be ſaid with the greateſt Truth, that he was one of the moſt uſeful Writers of the Age. I know that he is thought by many to have been a* Deiſt: *But admitting that; none of his* Writings *are againſt Chriſtianity, but highly Serviceable to it. They are all in Defence of private Judgment, and the Rights of Mankind, in Oppoſition both to civil and religious Bondage. The late Dr.* Codex *was a Believer,* ——*but what were the Fruits of his Faith? Did his Belief of the Chriſtian Religion make him humble, meek, and merciful? no; he was a proud Prieſt, a vile Perſecutor, an uſurping Prelate. I have been told by a Gentleman, who never told a Lye, that during the few Years that* Codex *was Biſhop of*

Lincoln,

Lincoln, *there were more Proſecutions in the Spiritual Court there, by his Influence and Order, for Tythes, and other prieſtly Demands, than there had been from the Reformation down to that Time; What could any Infidel have done worſe? For my part, I fear not to ſay, that I think Mr.* Gordon *was a much better Man, than Dr.* Codex. *An inſpired Apoſtle tells us, that* Faith without Works, *i. e. good Works,* is dead; *by which he means, that it will not avail any Man to Salvation: And, I doubt not, but a virtuous Infidel will have more Favour ſhewn him, than a wicked Prieſt. The Principles of* Codex, *and his enſlaving Schemes, have promoted Infidelity more than all the Writings of Infidels. Their Books are eaſily anſwered, and their Arguments ſhewn to be weak and inconcluſive; but it is impoſſible to vindicate Chriſtianity with the Appendages of* Codex: *And, therefore, if we have not Underſtanding and Honeſty to ſeparate the true Religion of Jeſus from the Corruptions of Prieſts, we muſt all become Infidels.*

After

After having ſaid this, the Editor will not be ſurprized to hear himſelf called a Deiſt. *'Tis the Way of the Prieſts; whoever oppoſes their Craft, is always marked out to be an Infidel. They do not conſider that this Charge will affect the Apoſtles themſelves: For they travelled thro' vaſt Regions, to demoliſh Superſtition and ſpiritual Tyranny. Every one knows the Arts uſed by Pagan Prieſts, the various Modes of their Worſhip; their Images, Altars, Bowings, Veſtments; all inſtituted under the ſpecious Pretence of exciting Devotion in the People, and doing Honour to the Gods: But the Chriſtian Religion calls all theſe the* Works of the Devil, *to deſtroy which was one End of Chriſt's coming into the World; and wherever his Religion was received, all theſe Things fled before it. To be plain, what have Prieſtcraft, Superſtition, and ſpiritual Tyranny; what have Tythes, Biſhops, Caſſocks, Lawn-Sleeves, and ſpiritual Courts to do with the Chriſtian Religion? Can any*

Man that reads the New Teſtament, think that God Almighty intended the Goſpel to be an Engine for the Advancement of ſome Men, and for enſlaving all the reſt? Are any of the Schemes of Codex, *the Power, Pomp and Pride of Prelates to be found there? No; it condemns them all. Every Man, with an Eye half open on the Scriptures, may ſee that all the Power of Prieſts is Uſurpation, and an Antichriſtian Tyranny; that all their Honours and Dignities, their Names and Titles, are a Contradiction both to the Precepts and Example of the Bleſſed Author of our Religion. Does the New Teſtament give to the Prieſts the Tenth of our Property, and authorize them to harraſs and plague, diſtreſs and ruin us when we refuſe to pay it, or when we are not able to pay it? Does the Goſpel inſult common Senſe, by dreſſing up a Set of Men in antique Garbs, to delude the Vulgar, and procure Reverence from the Mob? Do the Scriptures give to any Men a Power*

to meet together, under the Name of Synods, Councils, Convocations, *or* Aſſemblies of Divines, *to decree Rites and Ceremonies, and make Articles of Faith; and ruin all that will not practiſe the one, and damn all that cannot believe the other? Let them anſwer theſe Queſtions.*

And here I aſk further, how the Conduct of the Prieſts is conſiſtent with the Belief of the Chriſtian Religion? Do they not ſubſcribe the Articles of Calvin, *and yet preach againſt them? Do not ſome of them, who ſubſcribe* Athanaſian *Articles, and read* Athanaſian *Prayers, profeſs* Unitarian *Principles? Do not many that read the* Athanaſian Creed *diſbelieve it; and thereby pronounce a Sentence of Damnation upon themſelves? Can it be thought, that theſe Men who thus prevaricate in the very Act of Worſhip, and ſport with the Terrors of the Almighty, are Believers of the Chriſtian Religion; which condemns all Fraud and Hypocriſy, all Inſincerity and Double-deal-*

ing;

ing; and requires Truth in the Heart and Life?

And now I expect it will be ſaid, that I have abuſed the Clergy. To which I anſwer; that ſuch of the Clergy as are Lovers of Liberty, and Encouragers and Promoters of a Reformation in the Church, I highly reverence and eſteem: But all ſuch as are Enemies to free Enquiry, all that labour to promote Prieſtcraft, and ſpiritual Tyranny; as a Lover of Liberty and of Mankind, I deſpiſe and abominate. How can they, who proſtitute Religion to the vileſt Purpoſes, look for any Reverence or Reſpect? We value all other Sorts of Men in Proportion to their Uſefulneſs to Society, and their Endeavours to do Good. A Phyſician is deſervedly eſteemed, becauſe he employs his Knowledge and Skill to deliver us from our Maladies; but what an execrable Villain is he that poiſons his Patient? Why ſhould the Laity be deſpiſed and hated, when they abuſe their Profeſſions, and pervert their ſeveral Callings to publick Miſ-

Meaning; *and yet the Spirit complains of Contempt for perverting the true Religion.* Do they not make that Religion, which teaches Benevolence and Love more than any other Religion, to be the Occasion of Discord and Animosities, Strife and Ruin to many; and thus turn it into Error under his own Banners? With the Doctrine of Humility in their Mouths, do they not aspire after high Titles, Dignities, and Honours above others? But what means these Madmen here? Respect, where the severest Contempt? Reverence, where the most Indignation? Their Business is to search the Scriptures, to exhort Men to the Practice of Righteousness, to set forth the various Duties of human Life; and in the Means to promote and advance the public Peace, and the general Welfare. Let them divest themselves of all Craft, all worldly Views, all ambitious Designs, and employ themselves in their proper Duty; and they will want no Respect, nor Encouragement in their several Stations. But to compass of

Con-

ing; and requires Truth in the Heart and Life?

And now I expect it will be ſaid, that I have abuſed the Clergy. To which I anſwer; that ſuch of the Clergy as are Lovers of Liberty, and Encouragers and Promoters of a Reformation in the Church, I highly reverence and eſteem: But all ſuch as are Enemies to free Enquiry, all that labour to promote Prieſtcraft, and ſpiritual Tyranny; as a Lover of Liberty and of Mankind, I deſpiſe and abominate. How can they, who proſtitute Religion to the vileſt Purpoſes, look for any Reverence or Reſpect? We value all other Sorts of Men in Proportion to their Uſefulneſs to Society, and their Endeavours to do Good. A Phyſician is deſervedly eſteemed, becauſe he employs his Knowledge and Skill to deliver us from our Maladies; but what an execrable Villain is he that poiſons his Patient? Why ſhould the Laity be deſpiſed and hated, when they abuſe their Profeſſions, and pervert their ſeveral Callings to publick Miſ-

Miſchief; and yet the Clergy complain of Contempt for perverting the ſacred Function? Do they not make that Religion, which teaches Benevolence and Love more than any other Religion, to be the Occaſion of Diſcord and Animoſities, Diſtreſs and Ruin to many; and thus fight its Author under his own Banners? With the Doctrine of Humility in their Mouths, do they not aſpire after high Titles, Dignities, and Honours above others? Bleſs us! what would theſe Madmen have? Reſpect, when they deſerve Contempt? Reverence, when they merit Indignation? Their Buſineſs is to ſtudy the Scriptures, to exhort Men to the Practice of Righteouſneſs, to ſet forth the various Duties of human Life; and by this Means to promote and advance the publick Peace, and the general Welfare. Let them diveſt themſelves of all Craft, all worldly Views, all ambitious Deſigns, and employ themſelves in their proper Duty; and they will want no Reſpect, nor Encouragment in their ſeveral Stations. But to complain of

Con-

Contempt, without enquiring the Cause from whence that Contempt proceeds, is unjust and ridiculous. I can tell them, that if these Causes be not removed, the Contempt will soon become universal. It they call themselves the Ministers of Jesus, and Successors to the Apostles, let them shew us that they bear a Resemblance to Christ and the Apostles. For my Part, I profess that I can see no Likeness at all between them. Christ said, that his Kingdom was not of this World; and accordingly he did not covet the Riches of this World, nor affect its Honours. The Apostles, in like manner, had no worldly Greatness, no Pomp of Honour, nor did they endeavour to procure from the rest of Mankind to live in Ease and Splendor (mark that!) Compare the pride, Luxury and Ambition of the Priests, with the Humility and Disinterestedness of the Apostles: Compare the Behaviour of Priests with the Directions and Lessons for Ministers in the New Testament; where is the Likeness? where is the Agency? What could have led the

Priests

Prieſts refer their Hearers to the Scriptures, as the Rule of Life and Manners, when their Pride, Avarice and Ambition, are ſuch a Contradiction to the Scriptures? From this Diſagreement, ariſes all that Contempt which they complain of. Theſe Things are juſtly obſerved, and fully diſcuſſed in this Collection of Tracts: To which another Volume will ſhortly be added, and in the Preface to that, I ſhall give my Thoughts upon ſome other Things. In the mean Time, I conclude with this Obſervation, viz. *that the Prieſts have cumbered the Ground, and curſed the Earth for Ages paſt; but we hope that the Time of our Redemption draweth nigh.*

RICHARD BARRON.

CONTENTS

OF THE

SECOND VOLUME.

I. THE Creed of an Independent Whig. The Author Mr. *Gordon.* Page 1.

II. A Letter to the Author of the Independent Whig. The Author *ſuppoſed* to be Mr. *Gordon.* P. 37.

III. A

CONTENTS.

III. A Modeſt Apology for Prieſtcraft. The Author unknown. P. 71.

IV. Prieſtianity, or a View of the Diſparity between the Apoſtles and the Modern Clergy. By Mr. *Gordon.* P. 105.

V. Remarks upon two late Preſentments of the Grand-Jury of the County of *Middleſex.* The Author unknown. P. 171

VI. A Vindication of the Quakers. *Suppoſed* by Mr. *Gordon.* P. 226.

VII. The true Picture of a Modern Tory, By Mr. *Gordon.* P. 255.

VIII. A New Catechiſm, with Dr. *Hicks's* 39 Articles. Recommended by Mr. *Gordon,*

THE CREED OF AN Independent Whig:

WITH AN

Orthodox Introduction,

CONCERNING

Canons, Councils, Miſteries, Miracles, and Church-Authority.

Firſt Printed in the YEAR, 1720.

TO ALL

BELIEVERS,

The ORTHODOX AUTHOR ſendeth Greeting;

THE Opinions of Mankind are as various as their Complexions; and he muſt be a very bad Markſman, who ſhoots among a Crowd of People and miſſes every one: But notwithſtanding there is ſuch a Diverſity of *Faith* in the World, yet I am perſuaded I ſhall meet with many who will heartily embrace my Sentiments in the following *Creed*. I challenge the Univerſe to diſprove any one Article; and what makes me the more ſanguine herein, is, that I am very well aſſured that

there is not a Tenet which can be juſtly called *Pſeudodox.*

I am ſenſible of the numerous Herds of Bigots, who will not allow a Man to have a Competency of *Orthodox* Learning, who has not trifled away a few Years at a *Univerſity*; but if we would follow the Example of the *good* Husbandman, and *purge* our *Granaries*, we ſhould quickly find more *Tares* than *good Corn.*

It grieves me to ſee that the World has ſuch a *juſt* Cauſe to reflect on *Alma Mater*, and affirm, that (for many Years paſt, and even to this Day) inſtead of adminiſtring wholeſom Nouriſhment, ſhe has, and does, viciate the moſt hale Conſtitutions. Oh, that ſhe would retrieve her loſt Reputation of being one of the beſt Nurſes in *Chriſtendom!* But her Milk is become *ſour*, and *curdles* in each tender Stomach.

I have ſpent many a tedious Night in ſearching diligently into the Lives and Characters of the *Primitive* BELIEVERS; nor have I been remiſs in endeavouring to diſcover the Manners and Behaviour of the Moderns: For the Satisfaction therefore of *our Houſhold*, to corroborate the Weak, to eſtabliſh the Wavering,

and

and in full and certain Hope of making *Proſelytes*, I have with much Pains and Watching, Fatigue and Study, finiſhed my *Creed*; a Work much deſired, and long wanted.

Take heed, my Brethren, that ye do not relapſe into Infidelity; let me caution ye not to be deluded by the Wiles and Artifices of a particular Set of People called *Hocus-Pocus* Blades: Theſe Sons of the *Craft* pretend to prove a Succeſſion of *Legerdemain* Gentlemen from the firſt Juglers, and treading in the Paths of their Predeceſſors, have entered into a mutual Compact to bambouzle our Senſes, and to deprive Mankind of *Reaſon*.

Theſe Men have more Ways of *impoſing* upon you, than by their *Hands*, tho' I muſt acknowledge That to be the chief *Impoſition* of any. You may ſafely believe one Thing which they tell you, tho' at the ſame Time they would not have you give Credit to their Words, *viz.* *If your Eyes are not as nimble as their Fingers, they will deceive you.*

So I have ſeen a Carpet laid, and when the proper Utenſils were ſpread upon the Table,

a *Jugler* begin his Farce with this ſhort Prologue.

Behold my little Cups and little Ball;
See, there are no falſe Bottoms here at all.

You may eaſily judge from this inimitable Piece of Poetry, that the ſubſequent Oratory muſt needs be very elegant. He has an admirable Knack of deluding the *Credulous* with *three little Balls*, which you ſee him place fairly under *three Cups*; but by uſing a few of his Rhetorical Flouriſhes, as *Preſto, paſs, begone*; the *three Balls* are not to be found, but inſtead of them, you behold *one* large one. Now, to convince you that he is a *Maſter of Art*, he again pronounces the aforementioned Words, which are of ſuch Efficacy, that the *one Ball* vaniſhes, and the *Three* appear *in ſtatu quo*. Nay, he will bring back the *one Ball*, and change it into a living Body; as a Hen, a Chicken, or the like: How great then is the miraculous Power of *Hocus-Pocus?* But I ſhould have told you, that if you have but *Ten* Pence in your Pocket, he will demand *One* with an authoritative Air, which you muſt pay for being deluded

deluded; ſo that he is ſure to have you *here* or *there*, as he terms it in the Prologue.

There are another Set of People, whom you ought carefully to avoid, Men of pretended Sanctity, I mean Prieſts, whoſe Love to their *Bottle* and *Miſtreſs* exceeds any *Layman's*. And by the Bye you may note (for it is an *Axiom* that will not bear Contradiction) that much *outward* Piety is an infallible Indication of an Exuberance of *inward* Knavery. They will offer to perſuade you that they can waſh an *Æthiopian* white, and releaſe you from your Debts; but beware that you rely not on their Words, leſt you incenſe your *Creditor*, and he caſts you into Priſon for being inſolvent.

A Prieſt, with much Importunity, was prevailed upon to quit his Pipe and Glaſs, and attend a Gentleman who was making his *Exit*. The *Holy Father* was very diligent in the Execution of his Office, and performed all the ſuperſtitious Ceremonies cuſtomary to be done to a dying Perſon. It happened, that while he was pronouncing the *Abſolution*, and one Hand was ſigning the Gentleman with the Mark of the *Croſs*, the other (through Inadvertency rather than Deſign) was very buſy in picking his

Pocket; the ſick Man's Thoughts were not ſo very intent upon the other World, as might be expected from one in his Condition, but obſerving what the Prieſt was doing, ſtarts up in his Bed, and laid hold of his Breeches. By this ſudden Motion he broke an Impoſthume which was within him, and had cauſed his being ſo very weak; and recovering his Health in a few Days, renounced the *Heterodox Faith* in which he had been educated, and embraced and adhered to that which was *Orthodox*.

The laſt Advice which I ſhall give you is, to weigh things maturely before you proceed to a final Determination: Condemn not other People becauſe they cannot be of the ſame Opinion with you in all Matters; for by the ſame Parity of Reaſon, they may condemn you. Remember that *there are more Ways to the Wood than one*: Does that Man merit the Name of *Saint*, *Pope*, or *Biſhop*, who in a diabolical Paſſion ſhall pronounce whole Nations damned, who cannot ſwallow all and ſingular of his Abſurdities? Who ſhall deliver over to the Devil and his Angels the major Part, not only of the Chriſtian World, but alſo of all the Inhabitants of the Earth, to be tormented in Hell for

for ever; merely becauſe they will not ſacrifice their *Reaſon* (that noble Characteriſtic of *Man*, that Portion of Divine Goodneſs) to Forgeries and Blaſphemy? Muſt we be damned for oppoſing this falſe Doctrine? This is a hard Saying, and who can bear it?

As I have laboured hard in the Vineyard, ſo I hope I have brought forth good Wine; and they who approve the Juice of my Grapes, ſhall drink, make their Hearts glad, and be welcome. I will force no Man; Compulſion is neither hoſpitable nor lawful; I ſhall therefore allow a Liberty to all Men, obſerving the golden Rule, of doing as I would be done unto. I ſhall not ſpeak in dark Parables to deceive any Man, but am willing to declare the Truth, and abide by it, tho' perhaps this may be deemed *a Work too dirty for the Sons of* LEVI *to meddle with*; which Practice I recommend to you my Fellow *Believers*, and perſuade myſelf you will fight manfully under ſo glorious a Banner, even tho' the *Jeſuits*, or any of the Order of Friar *Francis* ſhould oppoſe you.

THE INTRODUCTION.

THE Impoſition of *Creeds* is looked upon by all thinking People to be analogous to the Impoſition of —— *ſomething* elſe; and indeed, if the Traditions of Men are not to be admitted as a Standard of Faith, which no Proteſtant will allow, I do affirm, that we ought not to depend on the Decrees of Councils and Synods. The former has been condemned by our *Saviour Chriſt*, and the latter cannot be deemed Orthodox, if we look into the Hiſtory of the Councils of the Ancients; becauſe each of them has cenſured and declared *ſome*, if not *all* the Articles of their Predeceſſors to be Heterodox.

From hence I would infer, that their *Credenda* were not the Dictates of a *Divine Spirit*, becauſe they contradict and claſh againſt each other; but were rather the *forming* Opinions of

of ſuch as were biaſs'd by *Intereſt* or Policy. I do not ſay abſolutely that this is a true State of the Caſe, but to me it ſeems to carry a Face of Probability; and as I will not pin my Faith upon the Aſſertion of any Body of Men whatever, ſo I ſhall leave every Man at Liberty to believe *what*, and as much as he judges requiſite. Provided, nevertheleſs, that no Man, ſhall believe *all*, becauſe he will not then leave a Share for his Neighbours; and I muſt needs own I hate a Monopoly of any Kind; for which Reaſon I wiſh there were a Law to prevent ingroſſing of ———.

He that can read, and has a common Portion of Reaſon, may find ſuch plain and eaſy Directions in the *New Teſtament*, as will inſtruct him how to find the *ready* Way to Heaven; by which he will avoid the tedious Ambages of a Mercenary Guide. I think that the Gentleman managed the Tack with Prudence, who reſolving to travel to the *Lands-End*, contracted for the Journey: If he had hired a Guide by the Day, no Doubt but the Fellow would have conducted him the *fartheſt* Way about.

Happy

Happy the Man who ſwallows the Abſurdities of the Popiſh Religion; he need not be anxious of his Welfare hereafter; and I could name *another* Religion, which has gained ſo much Ground, that it is thought 'twill come up with, if not overtake the former: They reſemble the *Bank* and *South-Sea* Companies in vying with each other; and I wiſh that we may not at laſt diſcover a MISSISSIPI in both.

That the Bible is the Rule of Faith, abſtracted from its Interpolations and erroneous Tranſlations, dare not be denied by the moſt conſummate Prieſt-craft; and therefore he who endeavours to perſuade me that ſuch Articles are neceſſary to Salvation, which are not made fundamental in *Scripture*, palms his *own*, or another's Suggeſtions upon me, and gives great Cauſe of Suſpicion that there is ſome vile Roguery at the Bottom.

How pathetically does St. *Paul* ſpeak! how noble are his Thoughts! how beautiful and how amiable his Deſcription of CHARITY! and he concludes with aſſuring us, that all Moral Virtues, that even Faith without Charity availeth nothing. If therefore Charity is

ſo

ſo eſſential, what Opinion muſt we entertain of *that Creed*, in which Uncharitableneſs is placed in the moſt glaring Light, and made an Article of Faith! a Creed, whoſe Author, or Authors cannot be proved, nor its Tenets plainly made out from Scripture.

There is a Religion, which has Three Creeds, and yet properly ſpeaking, they *Three* are but *One*. This is very Emblematical, and I love an *out-of-the-way* Fancy: 'Tis ſomething New, and may be of great Emolument in this improving Age.

I could mention a Creed, which has its Title from ſome Men, who were as little concerned in the Compoſure of it, as the late King *James*'s Queen: And there is one Article or two, which have been proved by a Gentleman now living, to be foiſted upon us by ſome Zealous ——— *: This Gentleman is as well verſed in the Divinity, as in the Laws of his Country; and if Merit may be allowed to *take Place*, he ought not to give the Right-hand to any of the Long-petticoat Tribe, of what Denomination ſoever.

* Sir *Peter King*, who wrote on the Apoſtle's Creed.

I have

I have Reaſon to imagine, that there is not a Shop where *Titery*, *Quorum*, or *Gin* (call it by what Name you will) is ſold, but what has its peculiar Devotees, and peculiar Sect of Faith. And if it be an undeniable Maxim, that *Orthodoxy* muſt ſurely be found where the *Spirit* is moſt predominant, then the Diſtiller can furniſh us with Infallibility, either by Wholeſale or Retail.

Faith has of late Years been bandied about like a Ball in a *Tennis-Court*; and every old Woman believes, as juſtly as any young *Levite*, that ſhe has a right to dabble in POLITICS, find fault with the Adminiſtration, and meliorate our Conſtitution; and truly I think the one has as legal Pretenſions as the other.

Sir *Toby* * is a very eminent Lawyer, and took the Oaths when tendered to him; declaring, that he defied any Parliament to frame an Oath, which he would refuſe; for, ſays he, I will truſt G—d with my Soul, before I will truſt Man with my Eſtate. How Stupendous is ſome Men's Faith! no doubt but the Knight had

* He flouriſhed about forty Years ago in *Ireland*.

an

an Exuberance; and though I will not ſay that he can remove a Mountain, yet I affirm he has removed many a *weighty Cauſe.*

The Creeds of the *Papiſts* are innumerable; I ſhall therefore recite only two *Articles* of their voluminous Catalogue, the Legend which carry the ſureſt Face of Probability: This I purpoſe to do with all the Brevity imaginable.

'St. *Agatha* was a Virgin of the ſtricteſt 'Virtue, Piety, and regular Way of living; 'ſhe was the Domina of a Nunnery, to which 'ſome Corn-Fields were appropriated for the 'Support of the *Faithful.* It happened, that 'ſome *wild Geeſe* infeſted thoſe Fields, and 'eat up the Fruits of the Earth; but upon 'complaint to the Saint, ſhe ordered 'em to 'ſurrender themſelves Priſoners to the Stew-'ard, who confined the *Paſſive* Enemy in the 'Barn. It happened that one of the *Siſter-'hood* was in a *longing* Condition, and yet ſhe 'had preſerved her Chaſtity; and by the Con-'ſent of ſome others, killed one of the Geeſe, 'and eat it. St. *Agatha* taking into conſide-'ration the Sufferings of the Captives, who 'had faſted forty Days, which was Penance

enough,

'enough, as ſhe thought, diſmiſſed 'em; however not without a Reprimand for the Sacrilege they had committed, and upon Promiſe not to offend for the future. The Priſoners were releaſed, but hovered about the Nunnery for three Days. St. *Agatha* commanded their Leader to declare the Grievance, who, in a proſtrate Manner, thus ſpoke; *O thou merciful and forgiving Virgin, ſome of your Houſhold have killed and eaten one of our Flock, contrary to the Articles to which we conſented.* The compaſſionate Saint enquired into the Merits of the Complaint, and finding them to be true, commanded the Gooſe to riſe from the *Jeakes*, aſſume its Feathers, which had been ſcattered by the Wind, and joyn with its Aſſociates.' This was effected as ſoon as ſpoken; but 'tis ſaid that all the Flock ſoon *turned Tail.*

'The Devil appeared to St. *Francis* in the ſhape of a Flea, who being as nimble as one of the *French Harlequins*, ſkipped up and down, to and fro, and diſturbed the *Friar* in his nocturnal Lucubrations. The pious old Man, by inceſſant Prayer, prevailed to have Dominion over the Devil, and confine

'him

'him to ſtand Centinel on the Page of his 'Book when he left off reading.

'This he did conſtantly till the Time of 'his Confinement was elapſed. But the De-'vil reſolving to tempt him again, eſſayed ma-'ny ways to delude the Saint, but did not 'prove ſucceſsful: For the Friar having a Pow-'er given him, ordered him upon Duty a 'ſecond time, and to hold a Candle in his 'Hand, which he was forced to obey, till he 'burned his Fingers to the Stumps; and then 'he was releaſed.' Some People affirm that 'tis a hard thing to hold a Candle to the Devil, but ſure 'tis the Devil to hold a Candle to a Friar. 'However the reſtleſs Fiend would 'not deſiſt, but (not regarding the Proverb, '*Beware of the third time*) makes another 'Eſſay, with all the Raſhneſs and vain Hopes 'of a Modern Tory. The good Saint *Fran-'cis* finding that *wholeſome Severities* rendered 'the Devil more obſtinate and daring, made a 'Nooſe of his Girdle, and ſlipping it about 'Satan's Neck, hanged him on a Beam in the 'Monaſtery till he was dead, dead, dead.

I ſhall

I ſhall now haſten to a Concluſion, believing that *a Word to the Wiſe is ſufficient*; and ſhall only give this Advice to my Readers,

——— *Cum ſocio credere finge two.*

This I hope will not be looked upon as an Encouragement of, or promoting Hypocriſy; for we ought to *become all Things to all Men, in order to ſave ſome.*

THE

THE

CREED

OF AN

INDEPENDENT WHIG.

I *BELIEVE* that no Biſhop nor Preſbyter, Prieſt or Deacon, of what Church or Perſuaſion ſoever, whether *England*, *Rome*, or *Geneva*, can *Remit Sins*; and he that pretends to it, does blaſphemouſly Uſurp the Prerogative of God, and ſurreptitiouſly make void the Mediatorſhip of *Chriſt*.

I *Believe* that the *Proteſtant* Religion is the moſt pure and undefiled of any Religion in the Univerſe; nevertheleſs it may admit of Emendations.

I *Believe* that the Miſtery of the *Bleſſed* TRINITY cannot be proved by the Light of Nature;

Nature; and he that attempts to do it muſt be a Man of much Vanity, and an Impoſtor. His Vanity is manifeſted in aſſerting what is in its own Nature *abſurd*; which no Man of Learning, Piety, and Integrity ever eſſayed; and his impoſing upon the Credulity of the World, his empty Arguments, Self-Contradictions, and ridiculous Sophiſtry, declare him to be a Knave.

I Believe that the Inferior Clergy are a Sett of *Clean*, *Spruce*, *Sociable*, *Faſhionable*, Spiritual Beaus.

I Believe that King GEORGE (whom God long preſerve) has a juſt Title by the Laws of God and Man to the Imperial Crown of theſe Realms; and that the Perſon called the *Pretender* was not begotten by King JAMES, or came from the Body of his Queen MARY.

I Believe that it is neceſſary to have a *Regimen* in the Church, ſuch as is now Eſtabliſhed; and that they ought not to be Independent on the State.

I Believe

I Believe that the *Clergy* exercise a Jurisdiction, which *Christ* and *his Apostles* never did, or ever gave them Authority to do.

I Believe that few of the Inferior *Clergy* adhere to the *Canons* of the Church, or to the Oaths they have *taken*, or the Subscriptions they have *made*.

I Believe there are three Things, which will prove a *Blot* to Old *England* for ever: The Case of the ROCHELLERS, the horrid Regicide of King CHARLES the *First*, and the Sacrifice of the brave CATALANS.

I Believe that *Church-Organs* are not very edifying to such who have no *good Ear*, or *Judgment* in Music.

I Believe that the *Nonjuring Clergy* are Men of more *Conscience* and *Probity* than Those who for *Interest* Swear Allegiance to King GEORGE, yet disown him in their Hearts, and countenance Rebellion. ——— *It was not my Enemy did this; but thou my Familiar, my Friend, and Acquaintance, whom I trusted.*

I Believe

I Believe that St. PAUL was no *Prevaricator*, maugre the Opinion of Mr. Secretary H—gs; but I concur with that pious Gentleman in ſaying there are many erroneous Tranſlations in the Bible; and 'tis hoped that he will ſpeedily favour the World with his new Verſion of the *Revelations*; a Piece of many Years Work.

I Believe his Subſcribers would rejoice to ſee their Money returned, or to have the *long* promiſed Book.

I Believe that the Apoſtles and Primitive Chriſtians ſoon wrought the Redemption of their Brother's Covering, when St. *Paul* told them that he left his Cloak at *Troas*; but had that Declaration been made in our Days, *I Believe* it might have laid dormant till *Moth-Eaten.*

I Believe it was *once* deemed a Crime to ſpeak in Favour of the *Hanover* Succeſſion: *I Believe ſuch evil* Times will never return.

I Believe I ſhall not be hanged for plotting againſt his Majeſty King *George*, or any of his Family, being Proteſtants.

I Be-

I Believe it is no Crime to drink to the Memory of the Dead, eſpecially to a certain Monarch lately deceaſed; with Submiſſion to that once great lover of King WILLIAM, of ever Glorious and Immortal Memory, Dr. PETER BROWNE, the preſent Biſhop of CORK.

I Believe the ſureſt way to get a good Place is not to ſtand in need of one.

I Believe I ſhall diſpleaſe ſome People, and pleaſe others.

I Believe that as the Corruption of the Army in the late Wars proceeded from the many Upſtarts who were in it, ſeeing there were Men in Commiſſion, who had no other Qualifications to recommend them than their being *Pimps*, *Pages*, or *Valets*; ſo the Corruption of the *High Clergy* proceeded from the Ordination of *Beardleſs* Young Men, and Indigent Souls.

I Believe that Religion is not a Cheat, though many of its Profeſſors do juſtly fall under that Denomination.

I Be-

I Believe that St. *Paul* ſpoke Truth, when he ſaid, *He that covets the Office of a Biſhop covets a* good *Thing.*

I Believe that all Men have Portions in *this World*; and therefore I adviſe them to follow my Example, and each Man take unto him a Wife.

I Believe it is better to Marry than Burn; yet Marriage produces many a *Heart Burn.*

I Believe that a Rich Man's getting into a Shopkeeper's Book is like a Lawyer's getting a *Foot* into a Poor Man's Eſtate; if he can make no farther Encroachment, he will be ſure to keep his Poſſeſſion.

I Believe that *Daniel de Foe* was in the Right when he ſaid,

Of all the Plagues with which Mankind are Curſt,
Eccleſiaſtic *Tyranny's the worſt.*

I Believe that the People of *England* talk more of Religion, and Practiſe it leſs than any one Nation under the Sun.

I Be-

I Believe that a *Beau*, who has Wit, and a *Courtier* that's affable, are as great Rarities as a Brace of *Wood-Cocks* at Mid-ſummer.

I Believe that *Great-Britain* is the Land of *Promiſe*.

I Believe that Dr. *Sacheverell* will not be *Fobb'd* off with an *Iriſh* Biſhoprick.

I Believe that a *Weſtminſter* Juſtice has a *good* Benefit Ticket.

I Believe that a Day of Judgment will come, when the Secrets of all Hearts will be opened; and then we ſhall ſee 'Squires who have no Right to their Eſtates, Lords who have no Title to their Honour, and Soldiers who Fought more for Intereſt than Principle.

I Believe the *Pretender* will not want an Heir, *provided* the *Poliſh* Young Princeſs be fruitful.

I Believe there is many a Broad-ſhouldered Brawny-backed Prieſt in *Italy*; and the *Rhemiſh* Bible aſſerts, we may do *Evil* that *Good* may come of it.

he muſt needs be endued with the *Apathy* of a Stoick, who cannot be moved with the Geſtures of *Harlequin*, or the Grimaces of *Scaramouch*.

I Believe there is as much Sanctity in a Black-Cloak as in a Black-Gown.

I Believe that many a Man has paid through the *Noſe* for *taking up Linnen*, and being Benevolent to his Neighbour.

I Believe the Poor Priſoners will greatly rejoice when the Bill for the Relief of Inſolvent Debtors has paſſed.

I Believe if every one's Faults were wrote in the Forehead, Maſks would be much more in Faſhion than Hoop-Petticoats.

I Believe that he who has a good Wife ought to make much of her; for 'tis a Thouſand to One if he e'er gets *another*.

I Believe that he who Marries, does well; but he who does not Marry, *may* do better. And if there be no *Harmony* without a *Diſſonant*, Matrimony muſt ſure be a pleaſant State.

I Be-

I Believe if there be any ſuch Place as Purgatory, it muſt be in *Newgate* or the *Marſhalſea*.

I Believe the Apoſtles never took Money for Baptizing thoſe who required it, or for Viſiting the Sick; I wiſh I could ſay as much for all our inferior Clergy.

I Believe I ſhall never become a Subſcriber to the *Charitable Society in Spring-Garden*, even tho' I ſhould *be worth Fifty Pounds, and all my Debts paid.*

I Believe I have very good Reaſons for ſaying ſo.

I Believe that the *Weſtminſter* Bubble will never catch half as many Gudgeons, as have been *hook'd* by the Bubbles about the *Royal Exchange*.

I Believe that the Man is unworthy to eat the King's Bread, who reflects on the late Expedition to *Vigo*.

I Believe Mr. *Law* is as much embarraſſed to keep up the Credit of his *Miſſiſſipi* Project, as our Neighbours the *D*— to find Ways and Means to make good Deficiencies.

I Believe that the Great *Athanaſius* was not ſo wicked as ſome Writers have made him; and I believe there is no Neceſſity for putting him into the Kalendar.

I Believe he was not the Author of the *Creed* which goes by his Name.

I Believe the Story is True of the Butcher's cleaving the *Pericranium* of a *Levite*, whom he caught in Bed with his Wife; and that the Clergyman ſpoke from his Heart, when (upon the Jury's acquitting the Butcher of Murder) he ſaid, *If ſuch Things are ſuffered there will be no living for us.*

I Believe that Sir *Harry Wooton* ſpoke with the Spirit of an *Engliſhman*, who, when he was asked by a *Monk*, *Where was your Religion before* LUTHER? Anſwered without Heſitation, *In the Bible, where your's never was.*

I Be-

I Believe there was many an honeſt Gentleman in the Army, who never ſaid *Amen* heartily to the following Petition in our *Common-Prayer-Book*; *Give Peace in our Time, O Lord.*

I Believe that Self-preſervation is the firſt Law of Nature, and conſequently that *Reſiſtance* is lawful on many Accounts; any Thing contained in Dr. *Sacheverell*'s Doctrine to the contrary, notwithſtanding.

I Believe that *Ariſtocracy* is inconſiſtent with the Conſtitution of *Great Britain.*

I Believe there are many of our *Britiſh* Youth who glory in deflouring a Virgin: This ſtabbing a Perſon that's weak and defenceleſs; and I believe the *Mock Hero* will gain as little Applauſe by the Action, as a General who ſhould draw down all his Forces and Artillery, to oblige a poor Country Village to ſurrender.

I Believe that *Lord have Mercy upon us* ought to be writ on every Man's Door, if it be a *damnable* Sin to reſiſt upon any Pretence whatſoever.

I Believe there is *Prieſt-Craft* in *England*, as well as in *Popiſh* Countries.

I Believe that one Man cannot ſerve two *Maſters*; if ſo, how can Pluralities be juſtified?

I Believe that no Eccleſiaſtic has Power to *Force* or *Bind* Men's Conſciences.

I Believe there are more Ways to *Paradiſe-Row*, than going thro' *Chelſea-College*.

I Believe that *Three* are more than *One*, and *One* is not as many as *Three*.

I Believe it is better to continue the War with *Spain*, than to give up *Gibraltar* or *Port-Mahon*.

I Believe he's no Friend to *Great Britain*, who would adviſe the Surrender of either.

I Believe that thoſe B——s were Proteſtants who ſigned an Addreſs to his Majeſty, declaring their Deteſtation of the late unnatural Rebellion.

I Be-

I Believe that the late Duke of *Ormond* repents his flying from *England*.

I Believe he had never been impeached had he ſtayed.

I Believe he has Reaſon to curſe the Hour in which he was *Prieſt-guided*.

I Believe that *Scammony* is a *Drug* of the *Convolvulus* or *Caterpillar* kind; that our preſent *Scammony* is different from the *Scammony* of the Ancients, and is *adulterated*; that which is *black* is not much eſteemed.

I Believe that *Scammony* wants a Corrector, and is very *Adheſive*.

I Believe that the Compilers of our *Common-Prayer-Book* were very ſenſible, that every Man muſt needs be in a *languiſhing* Condition, who enters into the State of Matrimony; elſe why did they place the *Viſitation of the Sick* immediately after that Piece of Formality.

I Believe that *Cardinal Alberoni* is in *Lim. Pat.*

I Believe that the *Jacobite* Faction do not reliſh his Confinement.

I Believe there are many in Places of Profit, who were averſe to the *Hanover* Succeſſion.

I Believe I could name ſome.

I Believe a perpetual Motion may be found at *Billingſgate*.

I Believe that ſome of our Inferior *High Clergy* have ſtudied Rhetoric in the *Billingſgate Grammar*.

I Believe that too much Learning will ne'er make 'em mad.

I Believe that *Tory* and *Traitor* begin with a Letter, ſo do *Prieſt-craft* and *Perjury*.

I Believe I need not pauſe long to determine, whether they are ſynonimous Terms.

Believe that to find out a *Longitude*, a Man would do well to attend a Law-Suit in the Chancery of *Ireland*.

I Be-

I Believe that a Woman is generally at the Bottom of Miſchief, and that great Miſchief is generally at the Bottom of a Woman.

I Believe I could prove, by the Rule of *good Fellowſhip*, that a Beau makes a *Figure* only among *Cyphers*, and that he is a *Cypher* among *Figures*.

I Believe that my very good Friend, Mr. *Congreve*, was in the right, when he queſtioned whether the Bible ſaved more Souls in *Weſtminſter-Abbey*, than it damned in *Weſtminſter-Hall*.

I Believe that ſome Lords are wiſe, and ſome are *otherwiſe*.

I Believe that Father *Abraham* was older than his Son *Iſaac*.

I Believe that *three* Groats makes *one* Shilling, and not *three* Shillings.

I Believe that the *Anathemas* of our Inferior Clergy are not ratified in Heaven; and that there is a Power on Earth which can reverſe them, maugre the Opinion of the charitable and meek Dr. *Sacheverell*.

I *Be-*

I *Believe* that the ſaid Gentlemen love *Eating* and *Drinking* as well as their Neighbours.

I *Believe* that ſome Lords deſerved to be *Kennurized* who now Sleep in a whole Skin.

I *Believe* that *Gregg* was a Fool and a Traitor.

I *Believe* ——————

Sat eſt quod ſufficit.

There are now in the Preſs, and will ſpeedily be Publiſhed, the following Books, viz.

1. THE Independency, Supremacy, and Divinity of the P——Clergy aſſerted. By *Harry* of *Holbourn.*

2. A Canker in ſome Men's Eſtates, or the neceſſity of reſtoring *Abby-Lands,* By St. *Michael* of *Hammerſmith.*

3. Faith without Reaſon: Or, the Laity have no right to their Senſes. By the Weakhy Dean of *C——r.*

4. Modern and Orthodox Inconſiſtencies: Or, *Papiſts* better Friends to the * Church than *Diſſenters.* By *Luke Presbyter.*

5. St. *Peter* robb'd of his Keys: Or, the Porters of Heaven found guilty of Fraud and Corruption. By twelve *Lay Men.*

6. An Argument proving that to Preach the Lawfulneſs of Vice and Immorality, is the moſt effectual Method to prevent thoſe Evils. By a Lover of the Mathematicks.
Nitimur in Vetitum.

7. The Clergy reform'd. A very valuable Piece.
Diu multumq; deſideratum.

* Qu. What Church?

A

LETTER

TO THE

AUTHOR

OF THE

Independent Whig.

WHEREIN

The MERITS of the Clergy are conſidered; the GOOD vindicated, and the BAD expoſed.

WITH

Some Account of the late Controverſy in the CHURCH.

Firſt Printed in the YEAR 1720.

A

LETTER

To the AUTHOR of the

Independent Whig.

SIR,

IT is with great Satisfaction that I ſee you, and others, appear publickly in defence of of Truth, and laying open to the World the pernicious Deſigns and Contrivances of our High Clergy; and though I know ſome are ready to ſay, that Truth is not to be ſpoken at all Times; yet it is very pleaſing to others, who are good Subjects, and true Proteſtants, that Prieſtcraft runs ſo low in this Kingdom, and that a great Part of the Laity ſeem to open their Eyes and recover their Senſes, out of which they have been ſo long kept by the Cunning of the Levitical Tribe.

It has been often urged as a Reaſon againſt laying open the true Principles of our High-Clergy, that in cenſuring ſome we condemn all, and that Religion ſuffers by expoſing the bad Clergy: Far be it from me to cenſure the whole Body; there have been, and ſtill are, Men of an exemplary Life and Converſation, good Learning and ſound Judgment, who know the Principles of the Reformation, on which (I always thought) the Church of *England* is built, and, without which, it cannot ſubſiſt: But whilſt ſome are vindicating theſe Principles, ſhall Numbers of unlearned and diſloyal Sprigs of Divinity be ſuffered to debauch the Nation with the moſt deſtructive Doctrines? nay, even ſuch as are directly contrary to the Reformation; and who, inſtead of defending it, run back to their Anceſtors in Queen *Mary*'s Time, and trump up a Jargon of Noiſe and Nonſenſe, bellowing out their being the Lord's Ambaſſadors, lineally deſcended from the Apoſtles, having an uninterrupted Succeſſion, the Power of making Creeds, and in ſhort, of ruling the Laity, and many more ſuch Abſurdities; Things that a Proteſtant cannot hear without Indignation! And what is ſtill more abſurd,

they

they will not yet, it ſeems, throw off the Maſk, but call themſelves Proteſtants, though it is as plain as the Sun at Noon Day, they are only Wolves in Sheeps Cloathing, *i. e.* Papiſts in Diſguiſe.

Once for all, I deſire the Reader to note, that when I mention the Clergy with the leaſt Diſreſpect, I mean only thoſe, who ſo peculiarly glory in being High Churchmen, or who have either by their Actions or Preaching expoſed themſelves to public View and Contempt. And I confeſs again, that no one has a greater Veneration for a good Proteſtant Divine of the Church of *England*, than my ſelf.

Truth is very hard to be found, even in our own Nation, where the Proteſtant Religion is openly profeſſed; the Clergy would keep the Key of Knowledge, and not let the Laity come at it, at leaſt without paying them well for it, and then we only have it at ſecond-hand, with their Explanations. This brings to my Mind a remarkable Paſſage of a late Author. 'I made a Romantic Search '(ſays he) after a fair Lady, called Truth, 'whom, after many tedious Journies and ob-

'ſtinate

'ſtinate Encounters by the way, I found, at 'laſt, in a large Caſtle, guarded by a nume-'rous Regiment of black Giants, who told 'me that ſhe was their Priſoner, and that it 'was in vain to attempt her reſcue. They 'told me farther, that they and their Prede-'ceſſors had kept her there for above a Thou-'ſand Years, and levied upon Mankind im-'menſe Sums of Money for maintaining them 'in their religious Ignorance, which they con-'ſtantly paid with great Thankfulneſs and Hu-'mility.' How far this agrees with the late Proceedings of our High Clergy, is too plain and too true to need any Comment; the Caſe muſt certainly be bad, if the Clergy are afraid to let the Laity uſe their Reaſon and their Senſes: Some of them are againſt having the Bible read, without we believe as they believe, that is, believe their Explanations; ſo that conſequently we are not to believe the Bible, but their Explanation of it. Now if the Bible is the Religion of Proteſtants, if it be the only Rule of Faith, by which we muſt live, and at laſt be judged, and if this ſacred Book contains all Things neceſſary to Salvation, let every Man read it, and judge for himſelf, and not let another be judge for him; why do we blame the Popiſh Clergy for locking up the Bible

Bible from the Laity, if we thus follow their Example and thruſt our Interpretations and Deciſions upon others? Has not the Almighty given the Laity the Uſe of their Senſes, as well as the Clergy? or do we any where find in the inſpired Writings, that God has any where placed Spiritual Rulers over the Conſciences or Purſes of the Laity?

Our High Clergy would be thought very Religious; for they make a horrid Outcry of the Church upon all Occaſions. *The Temple of the Lord, the Temple of the Lord are we,* (ſay they); but let us conſider what ſort of a Church ſome of our High Clergy will make it: Why truly we find it made up of a Hodge-podge Compoſition: They tell us, that it is not the Congregation, *i. e.* the People that aſſemble there, that conſtitute the Church, but it muſt be a Stone Wall, a High Steeple, a fine Altar Piece, a muſical Organ, and a Ring of Bells, with other Ingredients, to make it decent and orderly, that a Piece of Lawn or a black Gown can invent: That this Church muſt be governed by Moſt Reverends and Right Reverends, with a Number of about fifty Thouſand in their Regimental Habits; and notwithſtanding 'tis a Time of profound

Peace

Peace and Tranquility, yet we (the Laity) maintain them in whole Pay.

They tell us of the Rites and Ceremonies of the Church, and at the End of it they put this knocking-down Argument, *as by Law eſtabliſhed:* This unanſwerable Reaſon the Clergy are ſure to let the Ears of the Laity ring with; and you ſhall ſcarce ever hear the Church mentioned but *eſtabliſhed by Law* at the Tail of it. They tell us alſo that this Church is the pureſt and the beſt conſtituted of any other in the World. I readily join with them as to its being the beſt conſtituted, as will appear by the following Story, which I have received from a dignified Man in the Church, and therefore I do not queſtion the Truth of it: 'A Country Parſon, having a good fat 'Living, as he calls it, upon his receiving a 'Quarter's Tithes, the Parſon's Eyes rolled 'upon the Money, ſo that his Collector ex-'pected he would have worſhiped it: After 'ſeveral Ejaculations, (I did not enquire whe-'ther they were *extempore*) he pulled off his 'Beaver, and held it in one Hand, while he 'ſwept in the Money with the other, repeating 'it often over with an orthodox Voice, *Our 'Church is the beſt conſtituted Church in the 'World.*'

World. *N. B.* There are ſome prophane Perſons in the World, who ſay the beſt Religion is ready Money; *the Lord grant none of our pious* Levites *be found among that Number.*

As to the Learning of our High Clergy, we find that for the moſt Part they are very ignorant, and few among them that know how to make an ingenious or uſeful Diſcourſe; they are generally taken from the *London* Caſes, or the Writings of a few learned Men among them; and their Hearers Ears ring with the Prieſtly Dignity and Office, its divine Inſtitution, *&c.* They do not take much Pains in their Study, ſave only againſt the Thirtieth of *January*, and Twenty ninth of *May*, when they generally allow themſelves a Month's Time to hammer out a Text: And if they can but make their Auditory believe it ſerves their Purpoſe, they will be ſure to wear it Thread-bare if its poſſible. At other Times (as I have before obſerved) their Sermons are generally ſtole, or full of Emptineſs. One of *Harry Hill's* Penny Sermons can be preached over for Thirteenpence Half-penny, and Prayers may be read for a Glaſs of *Gill*, or a Dram of right *Iriſh Ph——ps.* As to the Manners of theſe Eccleſiaſtics, we find them the moſt corrupt of

any Set of Men in the World; and for Glutton, Debauchery, &c. I never heard of any who had the Impudence to come in Competition with them. When they are belching out their Anathemas againſt thoſe who differ from them, then forſooth they are the Lord's Ambaſſadors; but when taken in any foul Action, ſuch as Whoring, &c. why then they are pleaſed to condeſcend, and own, with a Sigh, that they are Fleſh and Blood as well as other Men.

As to Oaths, we find theſe Clergy have an admirable Knack in ſwallowing them. What ſignifies ſuch a little Thing as an Oath in Competition with a large Benefice, or a Coach and Six? They have an excellent Way of playing the Hypocrite, and gloſſing it over: Though our High Clergy have taken the Oaths, yet they do not care to pray for the King, but drawl out a *pray ye*, or a *ye ſhall pray*. The late Rebellion was fomented by the High Clergy, and many of them concerned in it: And I am of Opinion they deſire no more Proof than to put them in mind that one of their venerable Body has graced the Gallows, and another the Pillory, which has been very ornamental to both thoſe Places, and they have been in the Church Intereſt ever ſince.

As

As to the Politicks and Loyalty of these Spiritual Mongers, we find them always the worst Subjects, at the Bottom of all the Rebellions, Maſſacres, and other Miſeries and Misfortunes that have befallen Kingdoms and Nations. The ſacred Writings have many Inſtances of this kind: Our own Hiſtory, as well as thoſe of other Nations, abound with them; and if we take a brief View of our late Times, we ſhall find the High Clergy the Cauſe and Spring of all the Miſeries we have labboured under.

The Royal Martyr (as he is called) loſt his Life by the Councils of Archbiſhop *Laud*, who, no doubt, merited Heaven by riding the King. The *Heriticks* ſay, this good Eccleſiaſtic knew, or was concerned in the Murther of two hundred thouſand Proteſtants. Alas, what ſignifies this! he was a true Son of the Church, ſtood up for her Rites and Ceremonies; was for a Union with, or ſome ſay, Dependence on *Rome*, in hopes of being *Legate* perhaps, or ſomething elſe.— Notwithſtanding all theſe Qualities, he died a Martyr for Hierarchy, and has ſince been Canonized for his good Services to the See of ——. The good King himſelf raiſed Money without Conſent

of

of Parliament, and diſcouraged the Laity, except thoſe of them who were the Puppies of the Clergy, and did their Drudgery and dirty Work; and thoſe Laity who ſaucily refuſed to bow down, and be the Creatures of theſe Eccleſiaſtical Sportſmen, were fined, impriſoned and baniſhed; till at length being weary of Oppreſſion, they flung off the viperous Yoke that had been ſo long about their Necks; and this they did in Defiance of the hideous Outcry made by thoſe black Owls, who told them it was a damnable Sin to reſiſt the Clergy: In ſhort, the King was governed by a *Popiſh* Queen, and a High Church Clergy, (two excellent Ingredients for a good, pious and religious Prince) and he made War upon his Parliament; and they being a great Part of the Legiſlature, could not ſecure the Rights of the People they repreſented, without making War upon the Court, which ended in the Ruin of both King and Parliament. This makes ſome People wonder with what Confidence our High Clergy can bellow out *Forty One*, and not put their Followers in mind, that their Fathers, the Clergy, (for they are lineally deſcended from them) were the principal Cauſe of the Miſeries of thoſe Days: But they make good an

old

[illegible]

[illegible]

[illegible]

learned and excellent Pen †, that he lived a Secret, and died a Profeſs'd *Papiſt*.

This puts me in Mind of a remarkable Paſſage in one of *Paul Lorrain*'s Accounts of the Behaviour of the Maleſactors, one who lay under Sentence of Death, and was ignorant (tho' it ſeems very orthodox.) The Ordinary put the uſual Queſtion to him, aſking him what Religion he was of? The Priſoner making no Anſwer, he aſked if he was a Proteſtant? No! replied the Maleſactor: Are you a *Papiſt*, ſays the Ordinary? No, ſays he. *Lorrain* being ſomewhat amazed at his declaring himſelf neither *Proteſtant* nor *Papiſt*, aſks him a third Time, Why, what are you then? the Maleſactor replied in a few Words; He was a High Church Man. Begging Pardon of the Clergy for this Digreſſion, I proceed.

The Bill of Excluſion of the Popiſh Duke of *York*, we all know was loſt by the dead Weight of the Biſhops; ſo that the Murders, and unheard-of Cruelties, in his and the preceeding Reign, were entirely owing to the Clergy. When the Duke came to the Throne (God knows whether he came to it fairly) he threw off

† *Biſhop of* Ely's *Sermon, Thankſgiving Day*, June 7, 1716.

off the Maſk, and like a ſound orthodox Churchman, declared himſelf a Papiſt; ſet up an Eccleſiaſtical Commiſſion, and abſolute Power; and tho' theſe Things were ſo contrary to the Liberties of the *Engliſh* Nation, yet the Clergy had the Goodneſs to tell us the Church was ſafe under a Popiſh Prince. Give Ear, O ye *Engliſhmen!* that value your Religion and Liberties, and be no more deceived by ſuch Eccleſiaſtical Hypocrites. When their *Jure Divino* King had but touched their Commanders, and put ſeven of them into Lob's Pound, then what they had been preaching and practiſing for thirty Years paſt, was not applicable to the preſent Time; which makes good another old Proverb, *No longer Pipe, no longer Dance.*

When the Revolution was brought about, and the Clergy thereby re-eſtabliſhed in their Luxury and Idleneſs, they only wanted to be at the old Game. They complained heavily of their Grievances. They had now a King that would not be Prieſt-ridden. The Diſſenters were tolerated, and not perſecuted. We had a War with *France*, and were in Alliance with *Holland*; and what could the Conſequence of this be, but that the Church muſt be in

Danger: This they bellowed out all the Reign of that glorious Monarch, though without Succeſs. However, they had the Honeſty to own, they had perjured themſelves; for they had taken the Oaths to one who, they ſaid, had no Right to the Crown. Upon his Death, they expected his Succeſſor, being of the Female Gender, would favour the Church Cauſe, as they call it; but ſhe followed the Steps of her Predeceſſor, and with the Aſſiſtance of a faithful Miniſtry, raiſed the Nation to the higheſt Pitch of Glory and Honour; but whether the good Lady was at laſt Prieſt-ridden, or —— or ——, but the Sons of *Levi* yelpt aloud the Church's Danger, and at length got Dominion over her. And now obſerve how the Church was ſaved from Ruin, and brought out of Danger into a flouriſhing Condition; we had a Miniſtry, who had very ſucceſsfully fruſtrated the Deſigns of our old Ally, and good Friend the King of *France*; this was one Reaſon of the Church's Danger; and now no one would think that ſuch an invincible Hero, who was orthodox from his Cradle, and had perſecuted the Diſſenters in his Kingdom, with Death, Fines, Gallies, *&c.* was it reaſonable, that ſuch a Friend to the Church as he was, ſhould

ſhould be brought low in the World? No, therefore the firſt Step to ſecure the Church, was to remove that Miniſtry, who by Force of Arms had brought him to beg for Peace. The next Thing done for the Security of the Church, was to perſecute the *Diſſenters*, who have always been dangerous to it, becauſe they believe their Bibles.

Another Thing to ſecure the Church, was to ſend one of the Lord's Ambaſſadors a Plenipotentiary for Peace; who, to bring the Church out of Danger, ſigned the Treaty that gave up to *Bona fide* all the Gains of ten Years victorious War, which coſt the Nation a vaſt Effuſion of Blood and Treaſure. And to make the Church ſecure to all future Ages, we had almoſt gone ſo far as to ſet a Popiſh Pretender on the Throne, who was miraculouſly brought into the World for the Sake of the Church, and has ever continued one of her genuine Sons: But, ah me! the good Woman died, and we got a Prince that was more averſe to Prieſtcraft, than any of his Predeceſſors: The Clergy therefore bawl'd aloud, *The Danger of the Church*, and have been barking it ever ſince; ſo that the poor Church has

been in a tottering Condition almoſt ſix Years together.

Thus, Sir, you ſee we muſt never expect to have the Church flouriſh, or be out of Danger, till the Clergy are uppermoſt; that is, when they have got all the Civil Power into their Hands, and a Prince to be their Servants to do their Work; this is the Time that our Clergy wiſh for, and then 'tis, that like ſpiritual Stock-Jobbers, they are engroſſing the Riches of this World to themſelves; and then it is alſo a damnable Sin to reſiſt the Prince who protects them in their Sloth and Wickedneſs, though at the ſame Time ſuch a one is generally ſtriking at the Rights and Privileges of his Lay-Subjects. But if a Prince rules according to the Laws of the Land, and will not be governed or rid by the Clergy, why then Reſiſtance in this Caſe is lawful, witneſs the late Rebellion. Herein we ſee our High Clergy follow the bright Example of their beloved Couſins and Counſellors in the Church of *Rome*; and what Archbiſhop *Tillotſon* ſays *, ſpeaking of the Doctrine of that Church, in depoſing of Kings, and abſolving their Subjects from Obedience

* *See Archbiſhop* Tillotſon's *Sermon, before the* Houſe of Commons, Nov. 5, 1678.

Obedience to them, may be applied to our High Clergy: His Words are theſe; "It is "a certain kind of Engine, which is to be "ſcrewed up or let down, as Occaſion ſerves, "and is commonly kept like *Goliah*'s Sword "in the Sanctuary behind the *Epoh*; but yet "ſo that the High Prieſt can lend it out upon "an extraordinary Occaſion."

It is the moſt incoherent Thing in the World, for Men at one Time to tell us it is a damnable Sin to reſiſt upon any Pretence whatſoever, and at another Time to ſay Reſiſtance in ſome Caſes is lawful. I ſhould be glad if our Eccleſiaſtical Scribes would reconcile this Doctrine for their own Sakes as well as ours.

The Scriptures tells us, *That the Love of Money is the Root of all Evil*; and I wiſh our Spiritual Guides would conſider this: We are willing to allow them their Tenths and their *Peter*'s Pence to live in Idleneſs, and on the Fat of the Land; (for how can the *Ethiopian* change his Skin, or the *Leopard* his Spots) and will they not be content with theſe goodly Things? but will they cram Doctrines down

our Throats which we cannot
we quietly be Aſſes to bear
Is there not a Woe denounc
againſt ſuch as load heavy Bur
Mens Shoulders? Is it not eno
a ſtanding Army of at leaſt fift
Coats in conſtant and full Pay
rule us? Or, are we ſuch Foo
to be our Maſters, and give th
tenance to damn us?

If we tell the Clergy it is th
neſs to ſtudy the Scriptures, a
with Politics, and concern them
Mens Buſineſs; they anſwer u
Hereticks; and ſometimes the Sp
high that they would kindly gi
Fare. Fire and Faggot have
able Arguments in Defence of
former Times. We read in
Judas having the Bag; we
one of the Twelve Apoſtles wa
this was *Judas*; but we never
poſtle or Diſciple being Lord
any great Officer in the Stat
Church Syſtem was carved amo
Inſtitutions at *Rome*, and paſſed

Lambeth, where it has gone for *Jure Divino* ever ſince. I think Orthodoxy is ſufficiently ſupported by a Mitre, and a thouſand a Year, with ſome Scores of black Dependents to attend their general Officer.

It is a Maxim with me, when a Prieſt creeps into a great Office at Court, it is to do a dirty Piece of Work, that no Lay-man cares to daub his Fingers with: To make an inglorious Peace by the Hands of ſuch a one, is to put a Sanction upon it. The unthinking Laity believe what a Prieſt ſets his Hand to muſt be juſt and good, when it is plain, to all thinking Men, it is moſt pernicious. If a Man wants a Cover for any evil Action, he need only get an Eccleſiaſtic to accompany him; and of theſe there are many who are deſirous of ſhewing themſelves M. A. upon any ſuch Occaſions. I have heard that People have had their Pockets pick'd at a public Execution; but I am afraid there is more Miſchief done under the *Roſe* than under the Gallows.

Now, if we enquire into the Spring and Origin of theſe Evils, it is no wonder that our High Clergy are ſo bad, when the Fountains of Learning are ſo corrupted. We may complain.

of the Load of the many Spiritual Incendiaries, who turn Faith into Faction, and Religion into Rebellion; but can never hope for Redreſs till our Univerſities are purg'd. I ever deſpair of ſeeing this Nation happy or eaſy, till ſeditious Prieſts are laid under ſome Reſtraint. The Voice of the People calls aloud for the Redreſs of theſe Grievances; for the longer it goes without, the worſe it will be. Swarms of theſe black Locuſts daily arrive from the Univerſities; and if we have not great Care, we ſhall be as much over-run with them, as ſome Countries are with ravenous Wolves, or Beaſts of Prey. Our Poſterity will have Cauſe to curſe this Generation, if for the Sake of the Church we yield ourſelves Slaves to the Clergy.

Upon what has been ſaid (tho' I might ſay much more) we ſee what Fools the Laity are, who pin their Faith on the hanging Sleeves of a Caſſock: And on the other hand, we ſee what thoſe Prieſts are who ſwallow a Doctrine, or an Oath, becauſe it is baited with a good Benefice. And we may judge of the Truth of what *Daniel de Foe* ſays in one of his *Reviews*.

Let it become a new proverbial Jeſt,
To be as wicked as an Engliſh *Prieſt.*

I cannot conclude my Letter without giving you my Thoughts on the late Controverſy, and the Treatment the Biſhop of *Bangor* has met with from the High Clergy; his Lordſhip had wrote in Defence of Chriſtian Liberty; he told us, that *Chriſt* was the Head of the Church, and not the Clergy: That *Chriſt* was the only Law-giver and King in his Church; and that the Pope, no nor the Clergy, nor any Set of Men whatſoever, had Right to impoſe their Doctrines and Deciſions of Scripture upon others: But tho' theſe Notions were ſo heretical, yet 'tis thought they would never have meddled with his Lordſhip, had he not expoſed the Principles and Practices of the Non-Jurors. The Convocation now thought it time to oppoſe theſe pernicious Doctrines; and a Committee of ſtaunch Orthodox Churchmen were appointed to draw up a Repreſentation againſt the Scripture, (for the very Doctrine they charge the Biſhop with maintaining, is in the ſacred Writings) theſe Tenets of the Biſhop being dangerous to the Church, that is, the Clergy, therefore they muſt be condemn'd.

It is a very remarkable Paſſage we have in the inſpired Writings, the 19th Chapter of *Acts*, 24*th*,

24*th*, and following Verſes: We there read of *a certain Man named* Demetrius, *a Silver-ſmith, who made ſilver Shrines for* Diana, *which brought no ſmall Gain unto the Craftſmen, whom he called together with the Workmen of like Occupation, and ſaid, Sirs, ye know that by this Craft we have our Wealth: Moreover, ye ſee and hear, that not alone at* Epheſus, *but almoſt throughout all* Aſia, *this* Paul *hath perſuaded and turned away much People, ſaying, that they be no Gods which are made with Hands. So that not only this our Craft is in danger to be ſet at nought; but alſo that the Temple of the great Goddeſs* Diana *ſhould be deſpiſed, and her Magnificence ſhould be deſtroyed, whom all* Aſia, *and the World worſhippeth. And when they heard theſe Sayings, they were full of Wrath, and cried out, ſaying,* Great is *Diana* of the *Epheſians*. It is eaſy to apply this Paſſage to our preſent Occaſion, if we turn the Aſſembly of Craftſmen into a Convocation, a Silver-ſmith into a Black-ſmith, and a *Demetrius* into a Dn. —— we ſhall find him ſtanding up and ſpeaking to the Craftſmen, *i. e.* the Convocation, in the following Manner: 'Reverend Sirs, 'We are called together, being of one Occu-'pation; and you know by this Craft we have 'our Wealth: Moreover, ye ſee and hear, that 'not only in this Place, but almoſt throughout

'this

'this Kingdom, that the Biſhop of *Bangor* '(tho' unworthy of ſuch a Station in the 'Church) hath perſwaded and turned away 'much People from their Regards to us, ſaying, 'That *Chriſt* is the ſole Law-giver to his Sub-'jects, and Head of his Church; and that no 'Authority whatſoever (no not even this holy 'Aſſembly of Prieſts) hath Power to make Sanc-'tions and Laws for his Subjects; ſo that not 'only our Craft is in danger to be ſet at nought, 'but alſo the Temple of the High and Mighty 'Clergy ſhould be deſpiſed, and the Magnifi-'cence and Conſtitution of the Church ſhould 'be deſtroy'd, whom this Nation and all the 'World worſhippeth.' And we find the Effects of this Speech much the ſame with the other, that they were full of Wrath, and cried out, *Great is the Power of the Church*, (that is) the Clergy.

The Reverend Dr. *Snape* was ſet upon writing againſt the Biſhop, becauſe he was a known Dab at Kennel-raking for Scandal: At firſt he ſeem'd to uſe Arguments, but was beat with his own Weapons, and contradicted himſelf. I will not ſay whether the Doctor thought upon that Text of Scripture, *He that ſetteth his Hand to the Plow and looketh back*, —— for they are mightily

given

given to miſapply the ſacred Writings: But I think that Reverend Maſter, who had ſeem'd to begin in the Spirit, reſolved to end ſhamefully in the Fleſh. For having no more Arguments to ſupport himſelf with, he now begins with Scandal. He here charges one, who had renounced the *Popiſh* Religion and Principles too, with being a *Jeſuit*; then another upon the Biſhop himſelf, whom he charges with inſerting the Words, *Abſolutely* and *Properly* by way of Caution, *&c.* The Biſhop demanding Dr. *Snape* to make good his Charge, after an innumerable Company of Advertiſements, we find it compriſed in this Manner: Dr. *Snape* had this Account from a Brother of the Quill, one Dr. *Hut—n*, who declar'd he had it from the Biſhop of *Carliſle*, who denied part of the Charge, but inſiſted on other Parts, and declared he had it from Dr. *Kennet*; and the latter made it plainly appear that the bulky Biſhop had got it at a Tea-Table among the Ladies, *&c.* Upon the whole, we may very well rank it among one of the Dr's. *Hubble Bubbles*, and no one will deny him the amiable Character of a Publiſher of Scandal.

When Scandal could not touch the Reputation of a Chriſtian and Proteſtant Biſhop, what

what is the next Step but Perjury; an Eccleſiaſtical Knight of the Poſt is never wanting to ſecure the Church. Well, notwithſtanding his Oath and Imprecations, the Cheat was laid open to the World, and it appeared only a *Change-Alley* Trick, to rob the Biſhop of his Reputation.

The great Dr. *Sherlock* comes next on the Stage, and firſt attacks the Biſhop with a Maſk on, writes a Pamphlet without a Name, which he calls *The Biſhop's Treatment of the Clergy and Convocation.* One Mr. *Sykes*, having very ſaucily preſumed to examine this mighty Performance, and confuted it, the Doctor very wiſely, and like a true Churchman, declared the ſaid Mr. *Sykes* was beneath his Notice. Shall he, a D. . Dean of *Chicheſter*, Maſter of the *Temple*, *&c.* ſtoop ſo low as to anſwer a ſingle M. A. No ſure, but he had the Graciouſneſs to tell the World he would enter the Liſts with my Lord of *Bangor:* But here the Dean, to make good an old Saying, *jumped out of the Frying-pan in the Fire*; for he was ſo beſet with the Biſhop, (though he was not wanting in telling Lies, and raiſing Calumnies, the main Supporters of High Church Orthodoxy) he was at laſt forced to bring the long Debate of the

Nature

Nature and *Kingdom of the Church of Chriſt* into *a Vindication of the Corporation and Teſt Acts:* And here the Dean had no better Luck, but the Misfortune to be ſo anſwer'd, that he condeſcended to declare to the World, *He ever deſpair'd of convincing or anſwering the Biſhop*; ſo the Dean of *Chicheſter* has been very ſilent ever ſince.

Laſt of all, to bring up the Rear, comes a diſguſted Dean, who, with all the Inſinuations of a Prieſt, the Gloſſes of a Hypocrite, and the Reſentments of a diſappointed Courtier, attacks the Biſhop of *Bangor*'s Doctrine, though not by Name, yet 'tis plain who he meant by the many Innuendo's he is pleas'd to make. It is well known how many Benefices this ſacred black Cloth is poſſeſs'd of. Rector of *Barns*, and Chaplain to his Majeſty, is put in the Title Page of his Sermon. This made me at firſt believe it was not the Dean of *Worceſter*, and I am of Opinion the Dr. did it to conceal the Spleen he is always in when he mentions *Worceſter*; for his Mouth has water'd for that Biſhoprick ſeveral Years; and which is the Reaſon of his engaging in this Controverſy. Here we have drawn to the Life the Picture of a Prieſt's Ambition; they are like *Haman*, on whom King *Ahaſuerus* had

had confer'd many Honours; yet all this avail'd him nothing, ſo long as *Mordecai* the Jew ſat at the King's Gate: So our Reverend Prieſt, on whom theſe Dignities have been confer'd, D. D. Dean of *Worceſter*, Rector of *Barns*, Prebend of *Paul's* and Chaplain to his Majeſty; All this availeth him nothing ſo long as he cannot obtain a Seat in the *Houſe of Lords*; for a Mitre, a Coach and Six, and two or three hundred *Levites* at their Levees, is a peculiar Pleaſure to the Lord's Ambaſſadors.

Whether the Dean had any Promiſe of the Biſhoprick of *Worceſter*, upon the Death of Dr. *L—d*, I will not ſay; but I am ſure whatever he did then, he does not now deſerve it; and it's a true Saying, which I have often heard, *That there is no knowing the true Principles of an* Engliſh *Eccleſiaſtick, till he is either diſguſted or made A—B—C——.* Witneſs——

I have made it my whole Ambition to meddle with the Spiritual Great Men concern'd in this Controverſy, and not with the little ones, being of the learned Dean of *Chicheſter*'s Opinion, that a M. A. is not worth anſwering, tho' he writes ever ſo well; and I my ſelf being of a bulky Reputation, tho' a Lay-man, will not under-

undervalue my ſelf ſo much as to mention the Names of the Under-ſtrappers to the two Deans and the Dr. before-mentioned. I confeſs I have a great deſire to enter the Liſts with the Biſhop of *Oxford*; but he being ſo exceedingly high exalted above me, and if I ſhould happen to ſay but one Word amiſs, might bring me upon my Marrow-bones before——. Nay, perhaps my Lord of *York* may move to have my Writings burned by the Hands of the common Hangman, which will make me more noted than I really deſire to be.

I have now done with what I propoſed in this my long Letter. I have taken a great deal of Pains, and ſpent ſome Hours for the Service of the Church Cauſe. If what I have done merits the Thanks of the *Lower Houſe of Convocation* (to whoſe Wiſdom, Juſtice, Goodneſs and Moderation, I humbly preſent this Performance) I am contented, and ſhall think my ſelf amply Rewarded. At leaſt, I hope at their next Meeting for the diſpatch of ſeveral weighty and important Affairs, this Piece, among many others, will be taken into their Serious and Religious Conſideration: And I do aſſure them, I did it out of a peculiar Zeal for their Service.

As

As for the Reverend Dr. *Snape*, I have not the Vanity to expect he ſhould anſwer me, or vindicate himſelf; his Turn is ſerv'd; his orthodox Zeal and Juggles have rais'd him from the Maſter of a School to that of a College, and I promiſe for the Dr. he will never concern himſelf in any Controverſy, unleſs he has ſome Preferment in View; for then is the Time to make a Noiſe for *Church-Authority*, and to get aſtride on the Backs of the Laity, who are ſo good humour'd to reward them for doing it.

As to the humble Dean of *Chicheſter*, whom I have endeavour'd to ſet right for the ſake of his Comrades in the Committee, I do not expect any Anſwer from him. Shall the great Dean of *Chicheſter* ſtoop to anſwer a Lay-Man, who has no Right to judge for himſelf, or read the Bible, without Dr. *Sherlock*'s Interpretations? I ſhall think my ſelf oblig'd to the Dean, if he would recommend my Performance to the Peruſal of the Committee the next Time they meet upon theſe Affairs: And if they think proper to attack me, I will (knowing whom I have to deal with) deſire only Prize-fighters Fare, a clear Stage and no Favour.

And now for the grave Dean of *Worceſter*, if he vouchſafes to anſwer my Pamphlet, I deſire him to conſider it as the Performance of a Man of Letters, and to Pleaſe a Fancy which he is much delighted with, I will not be angry if he calls it a *New Defence*; tho' at the ſame time it may be intended to anſwer me. The Dean may, if he pleaſes, leave out his Name, and inſtead thereof put this Motto, *'Tis ſo like Nothing, that there is Nothing like it.* I am apt to think the Dean and I ſhall agree very well as to the main Article, *viz.* His entering into this Controverſy. Diſappointment and Deſpair begins with the ſame Letter. A Word to the Wiſe is ſufficient.

To cloſe this Letter, which I believe has been thought tedious to thoſe genuine Sons of the Church, who have taken Pains to read it; I'll warrant you many are gnaſhing their Teeth, calling me *Atheiſt*, *Deiſt*, *Free-Thinker*, &c. Theſe are Names you have often gone under, and it's what all muſt expect, who ſay one Word againſt our Sovereign Lords the Clergy: However, Sir, be not diſcouraged, write ſtill in defence of Liberty and Truth, expoſe the ſeditious

ſeditious, bigotted, crafty Prieſt; and whilſt you are ſo doing, you are ſerving your King and Country.

I am, Sir,

Your Humble Servant,

And Fellow-Labourer

in the Cauſe of TRUTH.

A MODEST

A MODEST

APOLOGY

FOR

PRIESTCRAFT,

As now commonly practiſed among the

GENTILES.

WITH

A ſmall DISSERTATION concerning *Jure Divino*, *Teſts*, *Creeds*, and *Confeſſions* of *Faith*.

By a CHRISTIAN.

Firſt Printed in the YEAR, 1720.

A MODEST
APOLOGY
FOR
PRIESTCRAFT.

IT is an old Proverb, *when the Steed's ſtolen, ſhut the Stable Door*; thus thoſe Laity who have had their Conſciences beguiled, and Pockets picked, by the Tyranny of Prieſtcraft, begin to ſee what Aſſes they have been to the Popiſh Clergy, who have made no other uſe of them, than *laying heavy Burthens upon other Men's Shoulders*, which neither we nor our Fathers were able to bear.

It is the Glory of a free-born People to *ſtand faſt in the Liberty wherewith God has made them free*; and it is alſo the Shame and Diſhonour

of thoſe who are ſuch Tools to theſe Clergy, and Cheaters of their own Souls and Families, as do believe implicitly on the Church, and pin their Faith on the Gown of an Eccleſiaſtic.

Great Britain has the peculiar Happineſs of an excellent Conſtitution; it is the Joy of all true Proteſtants, that we are not governed by the Clergy, and that it is in the Power of the Laity to keep them under; that is, to be God's Servants, but not our Maſters. It is our Glory, that we have a King who governs without Prieſtcraft, or the Aſſiſtance of the Prieſtly Tribe; and is it not ſurpriſing that there ſhould be any among the Laity, who ſhould ſo far abandon their Senſes and Reaſon, as to cry up Church Authority, that is, in plain *Engliſh*, Prieſtcraft, and which in the End can only make them Slaves to the Clergy! I hope I need not ſay that this is the moſt miſerable State in the World.

Happy wilt thou be, O *Britain*, when thou doſt come out of thy Infant State, when thou wilt no longer be led in *Levitical* Leading-ſtrings, and when thoſe of thee, who have been

in

in a doating Age for ſo many Years, ſhall reſume their Senſes, and be no longer deceived by *Egyptian* Taſk-maſters, or Spiritual Nuries in long Petticoats.

Every Man who values his Religion and Liberty ſhould give a helping Hand to the Downfal of Prieſtcraft; which accurſed Thing has often put thoſe invaluable Bleſſings in the utmoſt Danger. Prieſtcraft has always been thought, among the wiſeſt and beſt Men, to be one of the greateſt Plagues that a People can labour under; and it is amazing that there ſhould be any, who bear the Name of Proteſtants, that are not ſtruck with Horror at the Thought thereof. But it is too manifeſt that there are a great Number of lurking Knaves, to promote Popery and Slavery; or Eccleſiaſtical Fools, who *bow down*, that theſe Spiritual Tyrants *may go over them.*

Prieſtcraft is not uſed as a Bugbear, to amuſe People with imaginary Fears, and groundleſs Jealouſies; as the Word *Church* has been proſtituted lately to ſerve ſuch vile and low Purpoſes. We all know what Uſe has been made of it, and under this venerable Name, and the Sacerdotal Caſſock, how many Mur-

dēns, Blaſphemies, and other Crimes, h
been committed, and how often is it uſed
cover a Piece of Eccleſiaſtical Knavery ;
we ſeem to grow wiſer within theſe few Ye
and the Cry and Noiſe of the Church's D
ger begins to ſmell of a *Levitical* Juggle,
honeſt Men begin to ſhun the Bawlers of
as one would do a Perſon infected with
Plague.

But to return : Prieſtcraft is of a large
tent, and takes in with it Pride, Ambiti
falſe Zeal, Perſecution, Rebellion, lording
over the Conſciences, as well as Purſes, of
Laity : In ſhort, the Word Prieſtcraft conta
in it more than any one can imagine ; fo
would not only Burn our Bodies, but Da
our Souls, if they lay in its Power, or at
Mercy of a crafty Eccleſiaſtic.

And now after ſuch a Deſcription, thou
ſo ſhort a One, will not all lend a Hand
the quenching of this Eccleſiaſtical Flas
which, if it goes on, muſt inevitably lay us
Aſhes ! and thoſe Laity, who inſtead of cru
ing theſe Vipers, are ſtill for upholding the
piſhly affected Clergy in their Spiritual T

ran

tranny and Sovereignty, can be thought no leſs than Felons, who hope to get their Wealth out of the Ruins of their Neighbours.

But it is our Happineſs, that there are ſome (and I wiſh there were more) that ſeem reſolved to caſt off the Yoke of Prieſtcraft, and who are ſenſible they have play'd too long at *Blindman's Buff with their Senſes.* How many have impoveriſhed themſelves by enriching the Clergy? Many have been reduced to want on this Account, whilſt thoſe they have enriched, have rolled about in Idleneſs and Luxury, diſdaining to ſpeak to them, much leſs to help them. How often have the Laity had theſe Spiritual Guides fawning about them like a Spaniel, for a Preferment or ſome fat Living? when they have no ſooner been put in Poſſeſſion of what they had been ſeeking after, but they grow haughtier than their Donor, and will ſcarce deign to ſpeak to him, unleſs it be in a jeering Manner, and after the Play-houſe Language, *No Money to be returned after the Curtain is drawn up.*

Thus the Prieſts, who make Religion a mere Trade, are like the Deſcription our Saviour gives of the *Scribes* and *Phariſees*, againſt whom

he pronounces a Woe; *for they are like whited Sepulchres, which appear beautiful outward, but are within full of dead Mens Bones, and all Uncleanneſs; even ſo theſe alſo appear righteous unto Men, but within are full of Hypocriſy and Iniquity.*

For my own Part, I reverence a good Divine, whether in a Gown or a Cloak; and I cannot for my Heart think, that a Piece of Lawn, or a red Tippet, can make Men holier than their Neighbours. They make a Noiſe indeed in the World, and bid us ſtand off, and ſay, *I am holier than thou*, telling us alſo in the Words of the *Phariſees*, that *they thank God they are not as other Men.* But I muſt beg the Favour of their Spiritual Highneſſes, to judge of Men by their Actions, and not by their Apparel: I am not for making Gods of the Lord's Ambaſſadors; becauſe I cannot find in Scripture, *that there are more Gods than one.*

I believe it is owing to the Negligence of the Laity, that Prieſts are ſo bold, and ſo bad, and themſelves ſo trod upon by the Black Tribe. It has been the Unhappineſs of this Nation, that the common People have believed any Thing a Prieſt has ſaid, (and I am afraid he

he ſays more than his Prayers,) though it were ever ſo inconſiſtent; nay, ſometimes they have believed a Thing purely upon the Ridiculouſneſs of it, or becauſe it was ſpoken by a *Levite*; for they have thought nothing could be falſe, that came out of the Mouth of a gluttonous Eccleſiaſtic.

The Apoſtle *Paul*, in his Epiſtle to *Titus*, (the Right Reverend the Lord Biſhop of *Crete*) warns his Lordſhip *not to give Heed to* Jewiſh *Fables, and Commandments of Men that turn from the Truth*; if this Declaration was believed in our Day, the Lord knows what would become of Creeds, Subſcriptions, and other human Inventions, in the Worſhip of God.

It is no new Thing for the Tribe of *Levi* to *teach for Doctrines the Commandments of Men*; if there is a Sum of Money, or a good Living in View, it will not want a Doctrine to introduce it, or a Text of Scripture to back it. If we ſay the Scripture does not any where command, or ſo much as mention, an Altar-piece, nor Men to bow down to it; we are anſwered by them in the Words of St. *Paul, Let all Things be done decently, and in Order.* And though we

humbly apprehend, with all due Submiſſion to our High and Mighty Sovereigns the Clergy, that this Text of Scripture is baſely miſ-applied, they tell us there is no way of convincing *Hereticks*, but by ſending them to the Devil for an Anſwer. (*Mere Clerici.*)

Heretic is a Name given by the High Clergy to thoſe, who will not ſee with Eccleſiaſtical Spectacles, or blind their Eye-ſight with a Piece of Spiritual Crape; theſe being dangerous Men to the Church, are to be perſecuted, and ſtigmatized with all the hard Names, and Curſes too, that the Devil or a Prieſt can invent.

A late Author obſerves, "That the *Tory* "Prieſthood in Queen *Elizabeth*'s Time were "Ignorant, Lewd, and Seditious, and it muſt "be ſaid of them, that thay are true to the "Stuff ſtill:" And I cannot but add in the Words of another Author; "I wiſh to ſee "that horrid Race of Men expunged, their "Wolves Skins expoſed, and their Shepherds' "Cloathing pulled over their Ears." Shall it be ever ſaid that a Party of ſcandalous, wicked, and profane Clergymen, who glory in being High-Church, but may be ſaid more properly

to

to be *Jeſuits* in Maſquerade: I ſay, ſhall theſe govern us, not only in our Eſtates, but our Conſciences? Amazing Stupidity! That Men who pretend to be reaſonable Creatures, will not ſee clearly their own Welfare, but make themſelves Slaves to a Set of mercenary *Levites*.

It plainly appears what they are whom we pay to *exerciſe Dominion over us*: What can we think of thoſe, who refuſed taking the *Oaths* to the King, tho' they had taken them to King *William*, and good Queen *Anne*? Theſe are thoſe *Blind Guides*, who *ſtrain at a Gnat, and ſwallow a Camel*; and to whom the Words of the Poet may very well be applied.

And truly did our Kings conſider all,
They'd never let the Clergy ſwear at all:
Their politic Allegiance they'd refuſe;
For Whores and Prieſts do never want excuſe.

From Prieſtcraft in General, let us turn to Particulars; and take a View of the late Controverſy between the Biſhop of *Bangor* and his Oppoſers: We ſhall ſee therein a true Emblem of Prieſtcraft.

We have lately ſeen the beſt Scholar and Divine that ever drew a Pen in Defence of any Eccleſiaſtical Eſtabliſhment, hated and defamed, and all the Kennels in the Town raked into for Scandal, Dirt, and deteſtable Reflexions to beſpatter a Name that will ever be dear to all true *Britons*, and ever ſhine in *Engliſh* Annals, for his ſeaſonable and juſt Defence of the Rights and Privileges, the Liberties and Enjoyments of Proteſtant Mankind; tho' by the Confutations and entire Diſappointments they have met with in every Point they have attempted, 'tis viſible he was only appearing in Defence of Truth and Liberty; and the unjuſt Calumnies ſpread againſt him, have not only been propagated by the vile menial hackney Sons of *Grubſtreet*, and the very Droſs of the *Belial Clergy*; but Divines, who before were valued as Men of Letters, have ſtooped ſo low as to defile their Hands in this dirty Work, and have ſet on Fire the Tempers of the Rabble, to aſperſe and detract from him, whom they ſhould rather have aſſiſted and encouraged; inflaming the ſeditious Mob againſt him, crying out, *Purſue, overtake, and divide the Spoil, ſo ſhall his Inheritance be ours*: 'Tis ſcarce to be wondered at, that the half pay Pulpiteers, thoſe factious Sons

of

of *Levi*, ſhould have ſounded their Trumpets in *Zion*, and like wicked *Ahab*, longed for *Naboth's* Vineyard, that they have beat their Pulpit Drums, and called upon a Set of Hearers as ſenſeleſs as themſelves, to ſtand to their Arms in defence of what they call the Church, which they as little care for as any; but have been uſed to a Set of Jargon, and *Hocus Pocus* Language, which always ſerves their Turns, and is like a Charm or Enchantment, only fit to raiſe the Devil with. I ſay, I wonder not, that they ſhould be ſo vigorous in oppoſing the Biſhop of *Bangor*, who has entirely blaſted all their Schemes, and laid the Axe to the Root of the Tree, and hewn down ſome who are only fit to be caſt into the Fire; 'tis not ſurprizing to me to find them preaching up their abſtruſe and incredible Doctrines (unleſs they could inſpire the Laity with a Faith ſtrong enough to remove Mountains) of an Apoſtolical Lineal Succeſſion, and the Divine Rights of the Church (*i. e.*) their own Body politic; for they ſubſiſt by Sounds, more than by Senſe, and Darkneſs and Chains are the very Props of their ſacerdotal Empire: I had almoſt ſaid (but with all due Deference to the Crape) that in a little time they would aſſert the Divine Right of Ignorance,

norance, and paint it forth with all due Encomiums, as the Mother of Devotion, and take away the Uſe of the Tree of Life from the Laity, as only fit for themſelves; and in the Room, *erect an Altar to the unknown God, whom ſome of them ignorantly worſhip.* Their darling Doctrines of *indefeaſible Hereditary Right, Paſſive Obedience, and Non-Reſiſtance,* have alſo taken up a great Share of their Studies, tho' every Layman is judge how well they have kept to their Text; they themſelves having as often broke through it as there are Days in the Year, and made as light of it as King *Edward* of his Coronation Oath; ſo we ſee 'tis impoſſible for Nature not to rebel againſt Principle: And I am at a Loſs to imagine whether it favours more of Impiety or Simplicity, for the aſſuming Eccleſiaſtics to believe they came down from Heaven with Mitres on their Heads, and Crofiers in their Hands, and that the Laity were created with Saddles on their Backs, and that the Prieſt's Office was only to get up and ride them.

How many poor deluded Souls have they opened the Gates of Heaven to, for Rebellion againſt a good Prince; and how many *Anathemas* have they thundered out; how wide have

have they ſet open the Gates of Hell, againſt any who have defended their Religion and Liberties, and drawn the Sword of the Lord and of *Gideon* againſt a bad one? Of this there are many very undeniable Inſtances; ſo that if we would take their Words for it, they have the Keys of Heaven and Hell, and are to be the only orthodox Receivers of *Peter's* Pence, as well as the Male Heirs in a lineal Deſcent to *Peter's* Commiſſion and Chair: But Pity, great Pity is it, that ſome of the Laity are ſo ſtupid, and others ſo Prieſt-ridden as to take their *ipſe dixit*, and *Verbum Sacerdotis* for for every Thing they believe; that being drunk with the Drunken, and perſecuting and beating their Fellow Chriſtians, (as they ſometimes condeſcend to call us) ſhould be one of the Marks and Characteriſtics of an Ambaſſador of the Bleſſed *Jeſus*, who has given us a quite different Account of the Manner of their Deportment, by telling us, that the Servants of the Lord muſt be *meek, peaceable, full of good Fruits, and without Hypocriſy*. 'Tis a lamentable Character affixed upon ſome, by no leſs Authority than St. *John* the Evangeliſt, that there were a Set of Perſons in his Days who traded in the Souls of Men, *i. e.* were Soul-brokers; and though it may ſeem a hard Say-

ing,

ing, I fear we now may juſtly experience there is too much Truth in it to be denied: A Zeal for what ſome call Church, ſhall juſtify all the Neglects of Chriſtian Love and Charity; and ſowing Diſcord among Brethren, ſhall be called defending an Eſtabliſhment; but wretched muſt we be, when *the Blind lead the Blind, and both together tumble into the Ditch.*

I might add ſeveral other Doctrines, propagated by themſelves, and for which we have only their bare Words. What can be more abſurd, than their aſſerting, that when our Rights are openly invaded, when a Prince becomes a Tyrant, and endeavours to enſlave all his Subjects, when the Conſtitution is broken through in every Part, that even then it ſhall be Damnation to oppoſe him, to endeavour to deliver ourſelves or our Poſterity from *Popiſh* Bondage or Arbitrary Power? But it muſt be only when a Prince governs, that has the *Jure Divino* of the Prieſt to ſtrengthen his Title, and make all his Subjects Vaſſals at their Command. I am ſure the Law of Nature ordains the Welfare of the People to be the firſt Rule of Government; and that Religion never overthrows Nature, whoſe chief Principle conſiſts

ſiſts in Self-preſervation. The Power lodged in the Crown is only a delegated Power in truſt for the Safety of the People, and no *Britiſh* Prince has any other Right to the Crown, than what the Laws of the Land, and the Voice of the People give him. The Law appoints the Prince to be ſupreme Governor; ſo that his Power is given him by the Law and the People; and every one who knows any Thing of the Conſtitution of *Great Britain* muſt be ſenſible, that our Government is a mixed limited Monarchy, divided between the King and the People, and that the King is only one Part of the Legiſlature; they have aſſigned him the Laws he is to act by, and he is obliged to ſwear at his Coronation, that * *he will govern by Law, and preſerve unto his Subjects all their Rights, Privileges, and Franchiſes*; and we are aſſured by *Forteſcue*, Lib. i. chap. 8. *That the Prince governs not his People by an abſolute Power, but by a limited legal Power*; by this the People have the ſame Title to the Enjoyment of their Liberties and Properties as the King has to his Crown. And a Chief Juſtice of *England* in King *Henry* the Second's Days, aſſures us, that in his Time there was ſuch a Crime as was then called by the Laws High Treaſon againſt the Kingdom. Hereby we

* *Stat. of Proviſion*, 25 Edward III.

we plainly ſee, that their boaſted Doctrine of *Jure Divino* falls to the Ground; for there never was, nor ever will be a King in the World, who derived his Authority from God alone, Independent of the Law and the People; and any that flatter the Prince, and make him ſuperior to the Laws, contradict one of the ancient Maxims of Civil Government, which is *Lex facit Regem.*

And I think it is beyond Contradiction, that as all Authority and Government proceeds Originally from the People, ſo they have a Power, as at the late Glorious *Revolution*, to ſet aſide any they ſhall judge unfit for Government. It is a Maxim we have more than once found True, that a *Popiſh* Prince can never be a ſuitable Head of a *Proteſtant* People; for he is bound, by his Religion, conſtantly to endeavour to eſtabliſh *Popery* by all the Means he can; all his Oaths taken to maintain our Conſtitution he is damn'd if he does not break, they are as Ropes of Sand to him; and he can have an Abſolution from *Rome*, and a diſpenſation for every thing he doth for the Good, Safety and Security of the *Roman* See: and therefore he certainly will endeavour to deſtroy his People, and ſubject them entirely to his Arbitrary Will and Pleaſure.

Thus

Thus we may plainly ſee that *Paſſive* Obedience and Hereditary Right are *Popiſh* Inconſiſtent Doctrines, oppoſite entirely to Self-Preſervation, contradictory in themſelves, and that the Clergy have as often broke thro' their darling Doctrine of *Paſſive Obedience*, as any Set of Men whatſoever: And at the late Revolution were as zealous in inviting over the then Prince of *Orange* to come with an armed Force, and oblige the Lord's Anointed to withdraw from his City of *London*, and were as forward as any in veſting the Crown and Dignity on the Prince and Princeſs of *Orange*, whom they ſoon after voted King and Queen of *England*; which was an undeniable ſign of their Loyalty and Paſſive Obedience to a King they had ſo often ſworn to, and often preached up Damnation to any who ſhould reſiſt him.

I never wonder'd that any who are for making their Kings above the Law, are for ſetting up themſelves above the King, and preaching up to the People the Divine Right of Biſhops, Arch Biſhops, Convocations. If they plead a Right by the Laws, I readily agree with them; for our own Hiſtorians Record that *Lucius*, the firſt Chriſtian King of *Britain*, inſtituted Three Arch-

Archbishoprics, and Twenty-Five Bishoprics, instead of Three Arch-Flamens and Twenty Five Flamens, changing their Sees into Bishoprics; all the Archbishops, Bishops and Clergy of *England* in the Synodals of a Christian Man delivered by them to King Henry the 8th, An. 50. and 60. Hen. 8. *That the Apostles made the Order of Bishops and Priests in the Ancient Fathers of the primitive Church, for the Conservation of good Order, and then by the Consent and Sufferance of the Princes and Civil Power:* And Bishop Hooper said, that *Archbishops were first ordained in the Days of Constantine the Great*; and Archbishop Whitgift says, that *Archbishops are neither of Divine or Apostolical, but human Institution, and but the Age of this Time.* And 'tis very remarkable, that as Angels are said to be *Ministring Spirits sent to Minister to the Heirs of Salvation*; so the Angels or Messengers of the Church of God, whose Conversations and Affections ought wholly to be fix'd on Heaven and heavenly Things, have no need of Palaces, Manors, Lordships, &c. to recommend them to the People. The Angels or Ministers of the Churches in *Asia* had no such Temporalities as their Successors now claim and enjoy, and so eagerly contend for: and several ancient Writers record, that when the Emperor *Constantine* the Great

them Overſeers, are for fleecing them, and leaving them to be devoured, giving them over to the Devil, that they *may learn no more to Blaſpheme*, as they charitably term denying any Thing they ſee fit to have them Believe.

The Spirit of Perſecution ever was and ever will be contrary to the whole Tenor and Doctrine of the Goſpel, and I always was inclined to believe a Man's Actions rather than his Words: Some of the Inferior Clergy always were (for Ends peculiar to themſelves) for promoting Strife and Perſecution: He that calls me a Heretick, Schiſmatick, *&c.* perſecutes me as much in Fact, as he that excommunicates me, and diveſts me of Church Communion; and was he to be my Judge, I doubt not but I ſhould ſuffer the utmoſt Severity.

I am ſorry I am obliged here to take Notice of the Source and Origin of all our Miſchiefs and Misfortunes, thoſe polluted, corrupted Fountains, from whence all our Evils proceed, I mean the Univerſities; not that I am an Enemy to good Literature and Education, for he muſt be ſavage and ignorant indeed, who is an Enemy to Knowledge and ſolid Learning; but I am for an entire and compleat Reformation of all our Seminaries.

Seminaries. The Purification of the Univerſities is of ſuch Importance to the Nation, that the Hinges of our Government depend upon it, and the wiſeſt of our Princes have and ought always to take this Matter into their own peculiar Inſpection, and Regard; there are many Laws and Statutes now in both our Univerſities, but particularly in the Colleges and Halls in *Oxford*, which are diametrically contrary to our Conſtitution, and to many Acts of Parliament made for the Security of the Civil Government: The Univerſities, ſending into the Nation every Year ſuch a prodigious Number of Prieſts, educated in all the Doctrines of Bigotry and Slavery, muſt needs have a very great Influence on the ſuperſtitious Laity. What may not the more ſober loyal Part of the Nation hope for from a Royal Viſitation? Why may not *Oxford* have need of one as well as *Aberdeen?* And upon due Examination I am ſure it would be found, that a proud, popiſh, perſecuting, bigoted Party Spirit prevails entirely there, inſtead of a free generous and ſociable Temper; and that Loyalty which ought to be propagated in thoſe Colleges and Schools, which enjoy all the Benefits that can ariſe from the powerful Protection and Encouragement of a Proteſtant Prince, whom they have all ſworn Allegiance to, and

are

are bound by all the ſtricteſt Ties of Honour and Loyalty to defend and obey. It is too well known to be diſputed, that ſome of the Decrees of the Univerſities of *Oxford* have been burnt by Order of the Houſe of Peers, by the Hands of the common Hangman, as tending to deſtroy the Rights of the Subjects, contrary to the Principles of Civil Government, and the Dictates of human Reaſon; and how often have his Majeſty and the Royal Family been treated with all the Marks of Diſgrace and Contempt; how have the Laws made in Defence of the publick Peace, been there trampled upon and deſpiſed; how often has the Impoſtor's Health been publickly toaſted in the Univerſity with Impunity and Protection, and all the Friends of the Government diſcouraged and perſecuted? And I am perſwaded no true *Briton* will have any regard for the many Proteſtations of Loyalty they can make, unleſs they ſee a manifeſt Reformation in them, an humble Repentance, and due Submiſſion to the beſt of Kings. Sedition there, has been made meritorious; and 'twas no Matter for Chriſtianity, ſo long as ſome of their Members profeſs'd a Zeal for the Church by Rebellion againſt their Sovereign. The Muſes Reſidences have been Seats of Treaſon; and the ignorant Populace have had

had the moſt contradictory Stories affirm'd to them as Truth; and how forward ſome of their Members were to countenance and encourage the late unnatural Rebellion, is too freſh in every one's Mind to need any Repetition. 'Tis no Wonder, if the Fountains are ſo polluted, the Streams are muddy; for how have our Pulpits groan'd with elaborate *Billingſgate?* Every upſtart Prieſt has turn'd Politician, and ſettled the Rights of Princes, contrary to the unanimous Conſent and Acts of the Legiſlature; and ſad Work have they always made of it every one knows; for 'tis a ſtated Maxim, that the more Influence the Clergy have on the Civil Power, the worſe it is both for Prince and People; they have always been found the moſt bloody and imperious, and their Councils have always tended to the Deſtruction of Society, of the Civil Rights of Mankind. They brought all the Miſeries in King *Charles* the *Firſt*'s Reign, they ſtimulated and encouraged King *James* the *Second* to enſlave his People; and to them, 'tis we owe all the Miſeries which were like to come upon us, in a late moſt pious Reign, had not God Almighty interven'd by the peaceable Acceſſion of King *George* to the Crown: Their Diſaffection to his Succeſſion was notorious, and their Loyalty to his Government has ſince many times been

manifeſted

manifeſted all over the Kingdom; for it was always their Way to preach up the Security of the Church in a bad Reign, and its Danger in a good One. How can we expect any other Doctrine from them? They are poiſoned at the College, having been bred up with an utter Averſion to the Liberties of Mankind, and having nothing left to make themſelves conſiderable at their firſt Appearance, but arraigning the beſt Conſtitution in the World, and becoming the ſeditious Trumpeters of a factious Party. The Oaths they have taken to the King, are accounted by them as not binding; nay they count it a Piece of Loyalty to break them, and inſolently fly in the Face of all Civil Government, by praying for the King as ſupreme Head of the Church, before their Sermons, and in them ſetting themſelves above their Sovereign, arraigning his Title, his Miniſtry, and his Actions, and by vile Innuendos aſſerting the Right of a puſillanimous Impoſtor, whom no Prince dares own, and none dare protect, but him whom Almighty Vengeance *has threatned to deſtroy by the Breath of his Noſtrils, and the Brightneſs of his coming.* How contradictory is it to pray for the King, as ſupreme Head of the Church, and yet maintain that Prieſts only can deprive one another! That all Lay Deprivation is

is invalid; to be ſo very liberal of Damnation, as to fix it upon every one who cannot believe and think juſt as they do; to forget all Chriſtian Love and Charity, and thunder out their Anathema's againſt all that cannot, or will not ſee with their Eyes: So that out of the very ſame Mouth, and at the ſame Time, proceeds both Bleſſing and Curſing.

'Tis certain that Chriſt has an Univerſal Catholic Church, though ſcattered through diſtant Parts of the World; and though this Church is diſtinguiſhed by different Names and Characters, yet the Apoſtle hath aſſured us, that *he that fears God and worketh Righteouſneſs is accepted, let him be of any Nation, Sect or Perſwaſion*, either eſtabliſhed by legal Authority or otherwiſe: A mutual Forbearance of one another, and a general Love and Charity to all, is a Doctrine very much recommended both by the Example of our Saviour, and his Apoſtles. Primitive Chriſtianity never conſiſted in Perſecution for Chriſt's Sake.

Here I am led to give a few ſhort Hints concerning Creeds, Teſts, and other ſuch like Standards of Orthodoxy, which, were accord-

ing to all the Church Hiſtories now extant, found to be contrary to the Honour of God, and the Bent of the Goſpel; and thoſe who were moſt zealous in Defence of them, were always for ſetting up themſelves, as Chriſt's Vicegerents: They never conſidered their own Fallibility as Men, and how eaſily they might be impoſed upon. I am ſure that there never was, nor ever can be any Medium between private Judgment, and an infallible Head; if the former is allowed, all Creeds fall to the Ground; and if the latter is agreed to, I do not underſtand what we mean by our Profeſſion of being Proteſtants: It has been often found, that thoſe Men, who have been the moſt forward to promote Creeds, have the leaſt underſtood thoſe Doctrines they have ſo vehemently endeavoured to propagate with ſuch Violence and Prieſtly Rage.

Indeed I am ſenſible the *Romiſh Church* have had their Ends in promoting them; their chief Intention being by ſuch unintelligible Forms of Words, to lead their Votaries blindfold, and ſo to impoſe upon their Senſes, and endeavour to make them believe whatſoever was affirmed to be Orthodox by their Guides, whether they underſ-

underſtood it or no. Creeds are a manifeſt Injury to God Almighty, as tending to overthrow Divine Revelation, and in the Room thereof to ſubſtitute human Interpretations, to make the Scripture not a ſufficient Rule of Faith and Salvation. I never knew them of any Benefit; indeed they always ſerved to raiſe the Ambition of Eccleſiaſtics, to debaſe the Reaſon and Underſtanding of the Laity, and to render thoſe over-credulous Fools, who believed them, as ſtupidly ignorant and inſenſible, as thoſe who made and contrived them: They often ſerved to command Things to be believed impoſſible in themſelves, and often contradictory to Chriſtianity; and thoſe who could not acknowledge and ſubſcribe them, were, according to their uſual Charity, excommunicated in this World, and damned in the next. God, the Author of our Beings, who formed us like to himſelf, has given us Abilities to judge for ourſelves, and we are not to be ſaved by the Faith of another: Creeds often tended to the Deſtruction of the Unity of Chriſtians, and the Peace of the Church; they were often the Reſult of Heat, and commonly propagated by Eccleſiaſtical Fury. Prieſts ever introduced them into the Church, without any Regard to

Orthodoxy, only to ſupport their own Authority and Ambition; they never were to be depended upon, for the Propagators of them were commonly Men of no Learning or Temper; a fiery Zeal attoned for all Chriſtian Qualifications, and they uſually were for calling for Fire from Heaven to conſume all ſuch Heretics as did not, or could not believe their Contradictions and Abſurdities: 'Tis plain they always hindered the Progreſs of Chriſtianity, and were ever thought moſt uſeful in times of Ignorance and Idolatry. The Religious Liberty wherewith Chriſt has made us free, was always by them dethroned and invaded, and they always tended to introduce a ſlaviſh Obedience, which neither we nor our Fathers could bear.

I am of Opinion, that as every Man has a Right, as much as poſſible, to protect and preſerve his Civil Rights and Enjoyments, ſo he has an equal Privilege to protect his Underſtanding and his Conſcience from all Invaſions, which may ſubject him to the Mercy of ſuch Prieſts, as only delight in triumphing over the Weak and Over-Credulous, and rejoice in the introducing Spiritual Tyranny and Slavery; which are contrary to the gracious Deſigns of Providence, who always intends the

Welfare

Welfare and Happineſs of Mankind. I muſt confeſs I ever had a natural Averſion to all Kinds of Impoſition; I expect to be ſaved by my own Faith, never deſire to ſee with the Eyes of another, and always was unwilling to pin my Faith on the Sleeve even of an Archbiſhop of *Canterbury*. I thought always 'twas the higheſt Degree of Arrogancy for any to pretend to be Judges for me in Spiritual Matters; and therefore deſired to examine for my ſelf, as I was likely (according to all the ſtricteſt Enquiries I ever was able to make) to ſuffer and be condemned for my own Errors.

Thus I have briefly ſtated my Opinion concerning Creeds and Creed-Makers: That Creeds were uſhered into the World by ſome bigotted, ſuperſtitious *Levites*, who loved to lord it over God's Heritage, and lay equal Burthens on the Conſciences, as on the Backs of the Laity. They were always, by all underſtanding Men, accounted dark obſcure Forms of Words, fit only to be uſed in Times of Ignorance, when God is ſaid to wink at our Defects, and always were and will be a Spiritual Invaſion on the Religious Liberties of Mankind. Their Makers were uſually found to be a Set of furious unintelligent

telligent Mortals, who uſe
them with the ſame Zeal a
the *Indians* do their Prayer

To conclude, I cannot
ing my Countrymen upo
of Liberty, which ſeems t
over the Nation: The ge
more ſenſible Part have ag
ples, and the generous C
tranſmit to their Poſterity,
defiled, their Civil Rights
ties, ſhould be Matter of J

I always was an Enemy
Power of the Prieſts; the
Things bad, and bad worſe,
Manglers of a Conſtitution
Intereſts being often cont
State. Having now wit
Party, aſſerted what I th
the Sentiments of all who
ſtand Proteſtant Principles,
ſings of a Proteſtant Gover
Eſſay to be canvaſſed by a
rits, who can ſwallow dow
Prieſts command them to b

telligent Mortals, who uſe to form and promote them with the ſame Zeal and Underſtanding as the *Indians* do their Prayers to the Devil.

To conclude, I cannot forbear congratulating my Countrymen upon the glorious Spirit of Liberty, which ſeems to be breaking out all over the Nation: The general Contempt the more ſenſible Part have againſt ſlaviſh Principles, and the generous Concern they have to tranſmit to their Poſterity, unpolluted and undefiled, their Civil Rights and Religious Liberties, ſhould be Matter of Joy to every *Briton*.

I always was an Enemy to the encroaching Power of the Prieſts; they uſually made good Things bad, and bad worſe, and are the greateſt Manglers of a Conſtitution in the World; their Intereſts being often contrary to that of the State. Having now without any regard to Party, aſſerted what I think is and ſhould be the Sentiments of all who profeſs and underſtand Proteſtant Principles, and enjoy the Bleſſings of a Proteſtant Government; I leave this Eſſay to be canvaſſed by all thoſe narrow Spirits, who can ſwallow down every Thing the Prieſts command them to believe, without any

Regard

Regard to Truth. I would have them rouſe up their Senſes, and be no longer led blindfold by Men who firſt lead them out of the Way, and then laugh at their Simplicity and ſenſeleſs Credulity. *Jacob* ſaid, in his laſt Bleſſing to his Sons, concerning the Tribe of *Levi*, *that they were Inſtruments of Cruelty*, and their bad Deſcendants and Progeny have ever ſince that Time fulfilled his Propheſy of them. O the prodigious Effects of Prieſtcraft! *O my Soul come not thou into their Secrets; unto their Aſſembly, mine Honour be not thou united: Curſed be their Anger, for it is fierce, and their Wrath, for it is cruel: I will divide them in* Jacob, *and ſcatter them in* Iſrael.

PRIESTIANITY:

OR, A

VIEW

Of the DISPARITY between the

APOSTLES

AND THE

Modern Inferior Clergy.

By the Author of *The Creed of an Independent Whig.*

First Printed in the YEAR, 1720.

PREFACE

PREFACE

ſhall diſcover that they are cauſed by the Chaplain, or one of his Tribe; at leaſt it will appear, that he was the Encourager, if not the Author of them. When a Shepherd will intruſt a Wolf *with the Care of his Flock, then I ſhall conſent that a Prieſt may be a Superintendant of my Family.*

Whether it be by Nature or Compact, I ſhall not at preſent enquire; but it is demonſtrable beyond Contradiction, that a Prieſt *is no ſooner admitted into a Family, than he begins to* worm *himſelf into every Secret; and when he has diſcovered their Failings, (for who is there that does not fall ſeven Times every Day?) he* lords *it over them with a ſupercilious Countenance, and haughtily uſurps an arbitrary Sway. He glories that he has it in his Power to create Quarrels, and foment Animoſities; he expects great Advantage from* troubled Waters, *and, if Threats will not prevail, creates Diviſions in the Family, diſunites the Affections. (thoſe mutual Bands of harmonious*

Wed-

Wedlock) and ſcruples not to put aſunder whom God has joined. *But theſe* ſpiritual Buſy-bodies *do often meet with Puniſhment; tho' not in Proportion to their Demerit: The good Man of the Family (to uſe the Country Phraſe) perceiving the Tricks and Artifices of the well fed* Levite, *(not to mention his Amours and Intrigues) gives him a* Dimittis, *and reduces him to his primitive Neceſſity of Preaching and Praying* for Bread.

If as due Care was taken in the Execution of our Laws, as in the Enacting them, it would conduce much to the Preſervation and Continuance of that Oeconomy and good Order, that Amity and even Temper, which is requiſite in every Family. There is a Penalty on every Maſter and Miſtreſs, who ſhall take any Servants without a Certificate of their good Behaviour from the Perſon by whom they were laſt employed; and this Law was thought to be ſo reaſonable and juſt in its Nature, (and

who can make any Objection to it?) that it affects all Men alike: The highest Quality are as liable to this Penalty, as the inferior Subjects. If therefore they, who are resolved to keep Chaplains (whether from a Motive of Pride, and to gain the Esteem of the World, or for Fashion-sake only) would demand a Certificate from such as cringe *for the Office; we should find few* Levites, *who could produce Credentials sufficient to entitle them to a second Reception. Besides, much Confusion and Heart-burnings might be avoided by complying with this Law; and* much more *be prevented, if no Priest were admitted to direct or dictate to a Family, but when he appears in his* consecrated Asylum.

A Levite, *take him in the Capacity of a* Chaplain *or* Parish-Priest, *is but a* Menial *Servant; and I have met with* one *only, (and never heard of another) who was so just to his own Conscience, and ingenuous to the World, to confess that undeniable Position.*

Poſition. Will they preach or pray without Hire? No. Will they guide and direct you without a Reward? No. Are they not maintained *by the Pariſh, or by ſuch Perſons who unhappily take them into their Houſes? No Man can deny it. Why therefore ſhould they diſown the Appellation, which their* Wages *entitles them to? We can aſſign no other Reaſon than an innate Diſpoſition to Pride and Arrogance. If they were kept at that Diſtance, which is abſolutely neceſſary for the Humiliation of a* Servant, *they would be more mannerly and leſs aſpiring. A pampered Chaplain flatters himſelf with having as much* Right *to my* Lady's *Favours as her* Lap-dog, *and no doubt but he would willingly ſupply his Place; while the* Pariſh-Prieſt, *through our Indulgence and Familiarity, firſt aſſumes to be our Equal, and then commands Admittance to our Wives and Daughters. There is one Thing worthy of our Notice; clean Straw and ſlender Diet (to ſpeak in the Language of Sportſmen) preſerves a Spaniel's*

Noſe,

Noſe, *and cauſes him to remember his* Duty.

I know not any Subject, which is ſo liable to Laughter and Ridicule, no Topick, which lays ſo juſtifiable a Foundation for Banter, as to hear the Inferior Clergy *affirm, that they are endued with the* Holy Ghoſt. *If they ſtudied to do Religion a Diſſervice, they could not more effectually accompliſh it, than by ſuch an Aſſertion. I own indeed, that they* pretend *as much to Religion, as the* Warming-pan *Gentleman does to the Crown of* Great Britain; *but their Actions manifeſt a Diſtruſt of their Doctrine, and run counter to their own Rules. From what Period of Time do they date the Gift of Inſpiration? From the Moment, no doubt, of their Ordination: It will follow, therefore, that* all *who receive* Holy Orders, *are endued with that Divine Bleſſing. If this be granted, then it is impoſſible for a Prieſt to preach or write amiſs, or indeed to be guilty of any*

Crime.

Crime. But we are convinced by Experience, that they preach and write what is not Orthodox, *and lead enormous and irregular Lives: From whence it is evident, that they pretend to have* that *heavenly Gift, which they have not.*

Can the Holy Ghoſt *ſpeak with a double Tongue? No Man ſure will be ſo preſumptuous to own ſuch glaring Blaſphemy: And yet we muſt give Credit to this, if we believe or acknowledge the* Tribe of Levi *to be* inſpired. *For let us enquire into the* Tenets *of the* Prieſts of Rome, *and thoſe of* England, *(omitting all others) and we ſhall find them as oppoſite to each other as* North *to* South: *Yet no Man will deny the Validity of their Ordination. Nay, let us compare the Doctrine of our* Engliſh Prieſts *with one another, and we ſhall find them to claſh violently; ſo that we are brought under this* Dilemma, *that the* Holy Ghoſt *contradicts himſelf, or the Prieſts are not inſpired: It is execrable Blaſphemy to*

aſſert

aſſert the former, and a bold *but* neceſſary Truth *to affirm the latter.*

It is impoſſible to foretel what may be the Fate *of the enſuing Treatiſe; but if I were certain that it would meet an ill Reception from the World, yet it ſhould not give me the leaſt Uneaſineſs. I am ſenſible, that many a Book has been made a Sacrifice for telling what is* [improperly *called*] *unſeaſonable Truth; becauſe (like a Mirror) it diſcovers thoſe Deformities, which Flattery might have varniſhed over.*

When I behold a Prieſt *with ſo much Sanctity in his Countenance, that it portends the D—l and all of———in his Heart, it calls to my Remembrance, what Hiſtory informs us of a certain Apple in the* Eaſtern *Parts of the World: This Fruit has a beautiful Outſide, whoſe Temptation is ſo very ſtrong, that it allures many an* unwary *Traveller to partake of its hidden Poiſon. As therefore our Nature is*

ſo

ſo eaſy to be impoſed upon, we ought to be very circumſpect, and guard ourſelves from the Wiles and Sophiſtry of Prieſtcraft. *And indeed it behoves us to be doubly watchful, and keep a ſtrict Eye on our Children, when we ſuffer them to be tutored by a* Prieſt, *or imbibe their Sentiments. For we know by woeful Experience, that they will infuſe ſuch Principles into them, as are moſt conſiſtent with Prieſtly Intereſt, and will advance their Power and Authority.*

There is not one Obſervation *in this Book, but might furniſh Matter enough for a large Volume; but I have uſed all the Brevity imaginable, becauſe I would not tire my Reader with dwelling too long upon the ſame Subject, nor be thought to aggravate the Crime, which I endeavour to expoſe.*

As I have no perſonal Pique againſt any Clergyman, or againſt the Body of the Clergy

Clergy in general, ſo I cannot juſtly *be charged with writing out of Envy or Revenge; my ſole Intent being only to expoſe their Vices, in Hopes they will one Day convince us of a thorough Reformation: And as it is my conſtant Cuſtom to put forth ſome pious Ejaculation, ſo I beſeech Almighty God, that as* Charity *covers a Multitude of Sins, he would pour down a double Portion of this Bleſſing on all* Prieſts, *who are in ſo great Need of it.*

Mr. Collier *tells us, that* Chaplains *are like ſo many* Houſhold-Gods, *and ought to be eſteemed as* ſuch: *To which* Orthodox *Report I readily conſent. But tho' this was intended as a Compliment to his Reverend Brethren, yet, in my Opinion, there cannot be a more ſevere Satyr againſt them. For we are ſenſible, that the* Houſhold Deities *of the Ancients were errant* Blockheads, *kept more for* Show *than* Uſe; *they had* nothing in them, *and were juſtly deemed to be* Lumber, *and ſuperſtitious* Trum-

Trumpery. *And indeed if ever Europe had its Spirits, at this time merely requires, each Family might have one more, and the Scottish Interest would cure* Humility.

It was ordinary with Erasmus Land to say, that he hoped to see the Time, when ne'er a Jack Gentleman *in England* ſhould dare to ſtand before a Clergyman with his Hat on. *Such an imperious Expreſſion manifeſts the genuine Spirit of the Sons of High Church: And no doubt but this Upſtart, Sham-Proteſtant Prelate, would have ruin'd all Engliſh Hopes, had not God Almighty, out of infinite Goodneſs, thought fit to cut him ſhort, and deliver our World from ſuch a Plague. But in Return to his gracious Grace's most and humble Wiſh, the Author of the following Pages heartily and ſincerely aſpires, that a day may ſpeedily come, when ne'er a Lawyer who pretends to Divinity, (whether a Grappling, or an overgrown Penſioner) ſhall be*

be admitted into the Company of his Betters, *be they Gentlemen or Peaſants, except he ſupplicates with his Hat in Hand; even tho' he be equipp'd with his Spiritual Harneſs.*

I am the more ſanguine in my Expectation, becauſe I perceive that the Britiſh *Spirit begins to re-aſſume its* Reaſon; *that it ſhakes off the Bigotry of* Prieſtcraft, *and daily diſeſteems the Deluſion of* jugling *Impoſtors. Can there be a greater Slur upon an* Engliſhman, *than to ſay that he dares to* act bravely, *yet dares not to* think freely? *Is not the* Liberty *of the Mind preferable to the Liberty of the Body? If therefore we have preſerved the* One *from Foreign Enemies at the Expence of our Blood and Treaſure, we ought to ſecure the* Other *from Domeſtick Invaders. And let us always lay before us this ſalutary and glorious Maxim.*

Non minor eſt virtus, quàm quærere, parta tueri.

It would puzzle the wiſeſt Heads in the Univerſe to account for the Defection among his Majeſty's Subjects, and the Alienation of their

their Allegiance, did they not conſider the Power of Prieſtly *Men. The bad Clergy are like ſo many malevolent Planets, which ſhed their baleful Influence, and affect the Inhabitants of this World: And how many are there, who eagerly ſwallow whatever proceeds from the Mouth of a Prieſt? They take for good Food and wholeſome Nouriſhment, what they too often find by Experience to be rank Poiſon to their Minds. Such are the direful Effects of Bigotry and the Want of Thought! Such the pernicious Conſequence of ſacrificing our* Reaſon *to the arbitrary haughty Will of an aſpiring* Chorahite!

How like Patriots *and* Britons *did the People in the* Weſt *behave themſelves at the Time of the* Revolution! *They were truly ſenſible that they muſt inevitably have ſacrificed their Religion, Liberties and Properties to the Humour of Tyranny, had they not joined King* WILLIAM *of ever* Glorious and Immortal Memory. *And indeed Twelve Years are not elapſed, ſince thoſe* very

People

People [*of my own Knowledge* I *ſpeak it*,] *retain'd a juſt Senſe of thoſe ineſtimable Bleſſings, which their* Monarch *had ſecured and confirmed to them*: *Nor did they fail to manifeſt their Gratitude, and acknowledge the Goodneſs of their* Benefactor *with unfeigned Hearts, upon every Occaſion.*

But alas Tempora mutantur——*And how many of theſe* once *Glorious Men have (to their eternal Shame) converted their Loyalty into Rebellion! The Unanimity, Love and Affection, which was formerly ſo conſpicuous among them, is now changed into Diſcord, Hatred, and burning Envy. They will not hearken to* Reaſon, *nor ſuffer themſelves to be convinced of their Errors*; *no Arguments can prevail with them, or the plaineſt Demonſtrations work upon 'em. They are ſtupid and obſtinate, and will not be undeceived: They have Eyes, but ſee not*; *Ears, and hear not: Which confirms the following Obſervation, that* they who are debauch'd in their Principles, will quickly be ſo in their Intellectuals.

Now

Now if we enquire into the Time *and* Cauſe *of this unhappy and deplorable Metamorphoſis, we ſhall quickly be able to give entire Satisfaction in thoſe Particulars.* Whig *and* Tory, High-Church *and* Low-Church, [*Words of Ignominy, invented to nouriſh Faction*] *were perfect Strangers to our Ears, or at leaſt grown obſolete, and buried in Oblivion; but when the* Spiritual Hydra *began to belch forth his Poiſon, when the* Convicted Prieſt *went his Progreſs, the Air was corrupted with his Breath, and the fell Contagion ſpread itſelf far and near. The Snakes, which had lain ſo long in the Graſs, began to ſhew their Heads, and hiſs; they ſtung many, and did much Miſchief for the Space of Four Years, or thereabouts: But Providence deprived them of their* Sting *in due Seaſon, and now the* Party-coloured *Animals are* inſignificant.

Had this ſturdy Boutefeu *been endued with a juſt Senſe of the Prieſthood, he muſt needs have known, that Humility was one*

of the fundamental Pillars that ſupported it; and conſequently that he was ſapping her Foundation, when he rode in Triumph round the Country (rejoicing in the Pride of his Heart) attended with factious Crowds, and received by diſaffected Magiſtrates. But had he been treated according to his Demerit, a Cat-of-nine-tails and a Cart would have graced him better, and his Progreſs ought to have been from Newgate *to* Tyburn.

From hence we may date the Æra of all thoſe Animoſities and Heart-burnings, thoſe Diviſions, Seditions and Rebellions, which have plagued our Sion: *And as they had their firſt Riſe from the Pulpit, ſo they are as wickedly and induſtriouſly fomented from Pulpits or private Converſation to this Day.*

I do not ſo much wonder, that the Vulgar, and more illiterate Part of the Kingdom were ſeduced and deluded with the ſpecious and falſe Notion of the Church being in Danger, *when I reflect, that too many Men*

Men of Parts and Education fall under the same Infatuation: But then they cannot continue under that Delusion if they are able.

If the Church had as better Friends to protect and support her than her Life Guard, *we might justly say that she were in* Danger; *but as it is manifest she flourishes under the Countenance of the wisest and most pious of Princes, it then is we ought to return our sincere and hearty Thanks, and pay the Allegiance and Love to him which our Duty requires from us, and our Religion calls upon us to perform.*

As the Inferior Clergy *are, generally, the Physicians of the Soul, it is very unfit to confine themselves to mere practical Practice; but when they presume to do this, and pretend to a Knowledge of what is beyond their Sphere, they may do, as to what is called spiritual Cures, as much Injury as ought to be done even by the worst of*

great Riſk, who ventures himſelf under their Management; and ten to one but he comes off a Sufferer in the End.

Notwithſtanding the Caſe is ſo plain and undeniable, yet they have rivetted themſelves into the good Opinion of the common Herd, who not allowing themſelves Time to think, place an implicit Faith in theſe Empiricks; and not admitting the Advice of able Judges and ſound Practitioners, their Wounds muſt turn to a Gangrene. So Mountebanks, by their Aſſurance and Volubility of Tongue, vend their poiſonous Packets at a cheap Rate, and ingratiate themſelves with the Vulgar; while regular Phyſicians and Surgeons, who make the Health of Man their Study, are laughed at and deſpiſed, their Practice poſtponed, and their ſalutary Preſcriptions and Medicines ſet at nought, undervalued, and neglected.

An ill Story in the Mouth of a Clergyman runs like Hedge-firing *from one to another*

another, till it has paſſed the whole Line: *And no Conſideration is had, whether there are any juſtifiable Grounds for ſuch a calumnious Rumour. And indeed if they will not ſpare their own Fraternity,* [*as we have a recent Inſtance of their not doing ſo, in a late Controverſy among the Doctors of the Church*;] *how ſhould the Laity expect to find better Quarter from ſuch Hands.* Fama vulgi *is a weak and bad Foundation, yet we know that too many Reputations have been ſacrificed upon no other Proofs: So that ſuch Clergymen, who give a Looſe to their Tongues, and mangle a Man's Character, may not improperly be called* Spiritual Butchers.

He that relates a Tale to any of the Inferior *Clergy, with a Deſign that it ſhould paſs no further, will find himſelf miſerably baulked in his Expectation: It could not poſſibly ſpread further, had he put it into the* Gazette. *Examples of this Kind are numerous; but I ſhall only mention one, which is of the freſheſt Date.*

A Gentleman, without Premeditation, or any malicious Intent, told a young Prieſt in private Converſation, a Story which he had heard relating to one of his Acquaintance. It is not proper to mention the Particulars, becauſe the Words are of a glaring Nature; and the Gentleman, I find (having traced the Story) is entirely innocent of what he is charged with, the Accuſation being as falſe as ſcandalous. However, the Suckling *in Divinity growing big with his Burden, and impatient to be delivered, haſtes to the uſual Place of Rendezvous, and there diſembogues himſelf to his Fraternity, who, you may reſt aſſured, reſolved that the Story ſhould not lie dormant. How conſiſtent the raſh Behaviour of this pious Stripling was with good Fellowſhip and Charity, I leave the World to judge; nay, I'll ſubmit it even to his own Friend's Determination.——— He that has a Mind to be further informed, need go no further than*

the

the Charter-houſe Coffee-houſe, *and aſſociate himſelf with the* Black *Locuſts.*

I little thought, when I began this Preface, that I ſhould have dwelt ſo long upon ſuch a dirty *and* unſavory *Subject. I ſhall therefore conclude with the following Epiſtle, which was ſent to Cardinal* Alberoni *during his Adminiſtration of Foreign Affairs.*

May it pleaſe your EMINENCE,

" WE have an *High-Church Prieſt*
" among us, who condemns your
" Politics in endeavouring to excite the
" People of FRANCE to Commotion and
" Rebellion, while *others* applaud your
" Deſign: For this Son of LEVI alledges,
" that you have only copied after him;
" with this Difference: You acted by
" *Agents* no way qualified for ſo grand
" an Enterprize; but he rode about the
" Country, poiſoning, *vivâ voce*, the
" Minds of the deluded People, who

" moſt eagerly imbibed the Venom.
" Thus he had [as he moſt impiouſly
" terms it] *his Deſire over his Enemies*,
" by appearing in *propriâ perſonâ*; whoſe
" brawny Shoulders and ſmooth Face re-
" commended him to the kind Graces of
" the *Fair Sex*, who at that Time were
" Ladies of the *Aſcendant* over their
" Husbands, and their Purſes.

" To diſſipate that chagrin Air, which
" is no way agreeable to a Perſon of your
" *ſanguine* Temper and Vivacity, permit
" me to relate a Tavern Jeſt. I was
" lately invited to drink a Glaſs at the
" *Pope's Head*; our Room was commo-
" dious, our Wine had a true Flavour,
" but every Man complained of the cold
" Weather. One of the Company called
" for the CARDINAL, another for the
" DOCTOR, the Fire being much upon a
" Level with the Credit of us *Tories*, *viz.*
" almoſt extinct. I could not for my
" Life imagine what they would be at,
" till

" till I ſaw the Drawer come up with
" an Inſtrument in his Hand, yclep'd a
" *Fire-pan*; I quickly perceived, that
" its Property was to *raiſe a Flame* in
" an Inſtant. I ſmiled to myſelf, judg-
" ing the Appellation to be very *à*
" *propòs*.

" The Queſtion was put, Whether
" your EMINENCE could not lay a juſter
" Claim to this *Tool* of Combuſtion, than
" the DOCTOR? After a long Debate,
" it was carried in the *Negative*; being
" urged ſtrenuouſly, and proved to a
" Demonſtration, that the Doctor had
" been a more ſucceſsful Engineer (and
" your *Senior*) in *ſetting Fire* to the
" *Mines* he had laid, and *inflaming* a
" whole Nation. However, it was a-
" greed, *nemine contradicente*, that if you
" can make Intereſt at *Rome* for the
" *Doctor* to fill one of the Vacancies in
" the Sacred College, he ſhall give you
" the Right Hand in this Affair, and pro-
" miſe

" miſe to renounce all Claim and Title
" to it for himſelf, and his Heirs for
" ever. I have the Honour to be

Your EMINENCY's, *&c.*

PRIESTI-

PRIESTIANITY:

OR, A

VIEW *of the Diſparity between the Apoſtles and the Modern Inferior Clergy.*

THAT the Contempt of the modern Inferior Clergy increaſes daily, is obvious to every Man; nor will it be otherwiſe, while Men are allowed to ſee with their own Eyes, and hear with their own Ears; except the Sons of *Levi* begin a Reformation among themſelves. Vain and groundleſs is the Cauſe, which they aſſign for the Diſreſpect that is ſhewn to them, *viz.* a Combination of a ſet of People, who call themſelves *Free-Thinkers*, to aſperſe the Gentlemen of the *Long Petticoat* tribe, and caſt an *Odium* upon them: And this, they

they ſay, is done without any juſtifiable Foundation, without any Regard to their Function, which ought to be held *Sacred*.

I know no Man who diſeſteems the *Prieſthood*: But ſince there is almoſt a total *Defection* among the *Prieſts*, and no Sign of Amendment; ſince they are become ſupine and indolent, and will not put a Stop to the growing Evil, which may eaſily be effected; ſince their Principles are bad, and their Morals worſe; it is a Duty incumbent on every Chriſtian to reprove them openly. For he that reſpects and countenances ſuch Perſons, may be juſtly ſaid to approve their wicked Ways, or at leaſt to encourage them to perſevere therein.

There is a *Neſcio quid* in the Face of a *Good* Clergyman, which naturally commands reverence and reſpect; and he merits not the Name of *MAN*, who pays them not with Chearfulneſs. But there is *ſomewhat* ſo ſoure and diſtaſteful in the Looks of a *Bad* Clergyman, that he draws an *Odium* from us inſtead of eſteem: To the *former* therefore of theſe Gentlemen we are willing, and rejoice to grant ſuch honours as may juſtly be attributed to them; but no honeſt Man can allow that the latter have the

leaſt Pretence to a Share of them. God Almighty ſeems to have ſet a Mark upon theſe *reprobate Animals*, as he did upon *Cain*; and which is hourly viſible in the ſcattered *Jews*, and the perjur'd *Bailiffs*: And as Providence never did any thing *in vain*, we certainly deſerve to be cenſured, if we neglect and deſpiſe ſo ſalutary a Caution, or endeavour not to ſhun ſuch common Enemies to our Peace and good Society.

I cannot chime in with the *black* and numerous Herd, who would perſuade us, that an *equal* Reſpect ought to be paid to all Perſons in *Holy* Orders, without enquiring into their Worth and Merit. I muſt confeſs, that their Argument to enforce this Acknowledgment *ſeems* to carry a good Colour with it, namely, their being the immediate and peculiar Servants of *Chriſt*: And therefore, they ſay, we ought to honour them for their Maſter's Sake. But with Submiſſion to theſe *Aſpiring*, *Pious* Men, we may argue by the ſame Parity of Reaſon, that a *Traytor*, a *Murderer*, or a *Profligate* might claim a due Deference from us, becauſe they have been employ'd in ſome Honourable Family, or deſcended from Ancient and Praiſeworthy Anceſtors. So that the Argument which they bring to countenance, or rather to ſupport their

their Aſſertion, is ſo far from being of any Service to them, that it quite overthrows it: And this is demonſtrable from the following Maxim, which will not admit a Contradiction or Exception.

———*Tantum conſpectius in ſe*
Crimen habet, quanto major, qui peccat habetur.

Now ſince theſe *Abiramites*, theſe *falſe Apoſtles*, would deceive us with an Opinion of their being Succeſſors to *Chriſt*, and *his* Diſciples; ſince they claim a Privilege extraordinary, and an uncommon Reſpect *from thence*; I ſhall make a Scrutiny into their Morals and Behaviour, and ſhew how alien their Characters are from the *Holy Twelve*, and their *Brethren*. This I purpoſe to do with all the Sincerity imaginable; and ſo ingenuous a Declaration will ſurely take away all Umbrage of Malice or Partiality.

Many ſubſtantial and very good Reaſons may be given for our *Saviour's* chuſing ſuch laborious and pains-taking Men for his *Apoſtles*; to mention which would be digreſſive from my preſent Purpoſe: I ſhall therefore avoid all *Ambages*, and begin with obſerving that the *Apoſtles*

Jles were Men of ſuch a mean Extraction, that there was no room to boaſt of their Pedigree, if their Inclinations had prompted them to it. It would be no difficult Matter to prove, that *moſt* of the Clergy are upon a Level with them in this Particular; but as they are willing that the cenſorious World may remain in Ignorance of their *Affinity* to each other as to *this Point*, I ſhall keep my Mouth as it were with a Bridle, being always cautious not to lay a *Stumbling-Block* of Offence in the way of our *weak* Brethren. Wherefore I now proceed to my Second Obſervation, namely,

That the *Apoſtles* had an immediate Commiſſion from *Chriſt* to preach the Goſpel, and Baptize all Nations, with a Power to *remit* or *retain* Men's Sins.

The *Clergy* pretend to have the ſame equal Power and Authority, though not immediately from Chriſt; for they aſſert, that *their* Commiſſion is derived from the Apoſtles by a long Succeſſion, who granted to their Succeſſors for ever ſuch Power as *Chriſt* had inveſted them with. I am apt to think, if any Man ſhould queſtion the Validity of their Power, they would

would chuſe to plead Preſcription for *remitting* or retaining Sins, rather than be put to prove it. *Chriſt* very well knew, that he could confide in the Sincerity and Uprightneſs of his *Apoſtles*, when he delegated ſuch a Power; but I do not find that he *entailed* it upon their Heirs and Succeſſors; nor is there Reaſon to think he did, becauſe he foreſaw their Degeneracy and Corruption: Therefore the Apoſtles had no Title to, and conſequently could not give and bequeath a Power to their Succeſſors, which was ſettled upon them only during Life. But to put the Matter beyond Diſpute, ſince the *Clergy* do claim an equal Power with the Apoſtles, let them convince us by an ocular Demonſtration, as our Forefathers were convinced: Let them work Miracles, and we we will give Credit to their Teſtimony. If they fail in the *One*, as they themſelves are ſenſible they do, then we have all the Reaſon and Juſtice in the World to conclude them to be Uſurpers and Impoſtors in the *other*.

A Third Obſervation is, That the *Apoſtles* were *meek* and *humble*; they called themſelves the *Servants* of Chriſt; they meddled not with *State* Affairs, or denied the Authority of the Civil Magiſtrate. No-

Nothing can be more engaging in Society than *Courteouſneſs* and *Affability*; they are Two Qualifications eſſentially neceſſary to conſtitute a Gentleman, and without which, the Name is an empty Word. Is it not therefore ſtrange, that the *Modern Clergy*, who are as covetous of the Appellation as any Men living, ſhould manifeſt a Behaviour full of *Pride*, *Haughtineſs*, and *Inſolence*. They ridicule and deſpiſe a *Lowneſs of Spirit*, [which *Chriſt* recommends to his Apoſtles from his own Example,] calling it an Indication of a vulgar and *Plebeian* Soul. *Pride* is a Diſtemper ſo catching, that it has infected the *Clerks*, and in time may reach the Sextons: Look on that Lump of Mortality, that Emblem of a *Chaos* Man *Hugh*. He thinks that he *ſtoops* very low, if he vouchſafes a Nod to a Shopkeeper, tho' the honeſt Tradeſman unvails his Head, and makes his Obeiſance with all the Humility imaginable. Now what ſhall we ſay to this? Why, truly, Man *Hugh* obſerves the Faſhion, and treads in his Maſter's Footſteps. He knows the old Proverb, *Trim Tram*———. What Pity it is that theſe *Two*, who are upon Riſing Ground, are not *rais'd higher!* Heaven grant they may be *advanced* according

cording to *Merit*, ſince they are in the *Great* Road to Preferment.

We may reaſonably imagine, that the Garb of the *Apoſtles* was plain and innocent, and their Deportment agreeable to their Garb; but the Inferior Clergy are wiſer than their Predeceſſors. They look upon a *Jantee* Air and Mien to be excellent Virtues; and he that is not a Man of *Mode* will gain few Proſelytes. There is a *je ne ſçay quoy* (they ſay) in the decent Adjuſtment of a *Cambrick Band*; and when a *Spruce Bob* is placed in a due Decorum, or when the Ringlets of the Hair fall in nice Order, they manifeſt a Captivating Power. Is not a *Brilliant* more attractive than a *Cramp-Ring?* A *Cloth-Gown* and *Caſſock* preferable to a *Frize-Jacket* and Trowzers? A ſmooth-fac'd Prieſt, with his Lilly-Hand, fixes the Eyes, and conſequently the Ears of his Audience; but one of the *Barkin-Tribe*, with weather-beaten Countenance and freckl'd Fiſt, would throw the tender-hearted Ladies of this delicate Age into Convulſions.—Oh! that I may live to ſee [what is yet in the Womb of Time,] the Day when ſome enterprizing Son of the *Laudean* Race ſhall exchange his Inkhorn for a *Bilboa* Blade, and convert his canonical *Roſe* into a White Feather!

Who

Who ſhall frequent *Opera's* to improve his Voice, and the *Theatre* to regulate his Port and his Mien! Who ſhall become a *pious Sir Foplin*, or *Holy Sir Courtly!*

A farther Manifeſtation of the wide Difference between the *Apoſtles* and the *Clergy*, is, That the latter do ambitiouſly arrogate to themſelves the Titles of *Shepherds of our Souls*, and *Heaven's Ambaſſadors*. But with Submiſſion to theſe *Religiouſly*, *Aſpiring* Prieſts, they would do well to take care of their own Souls, before they pretend to be Guardians of other Men's. If I ſee a Banker profuſe of his Money, will not the World condemn me a Fool or a Madmen, if I entruſt him with mine? They will acknowledge that *Chriſt* is *Head* of the Church, *provided* that you own them to be the *Body*, and the Laity the *Members*: To which they add an indefeazable Maxim, that all *rotten Members* ought to ſuffer *Amputation*. Indulge me, ye Men of Humility, to carry the Metaphor farther, and ſay, that *Corroſives* ought to be applied to *proud Fleſh*; and if ſo, what will become of the Church's Body? Will it not quickly appear a mere Skeleton?

——*Riſum teneatis?*

Can

Can there be a more Romantick Notion, than for a Prieſt to call himſelf *Heaven's Ambaſſador?* This is Preſumption in the Superlative. *Ambaſſadors!* Can a greater Indignity be offer'd to the *King* of Kings? Are not all the People in the Univerſe, Princes and Potentates, as well as the inferior Sort, his Subjects? To whom then ſhould he ſend Ambaſſadors? Not to his own Vaſſals. However, to gratify their aſpiring Humour, we will admit their Title of Honour, *if* they produce their Credentials; that is, let 'em heal the Sick, give Sight to the Blind, make the Deaf to hear, and the Lame to walk.

Politicks are now become an univerſal Theme, and we hear more of them from the Pulpit than Soul-ſaving Doctrine: No Man is reckon'd *Orthodox*, who does not dabble in State-Affairs. As ſoon as a beardleſs Youth is accoutred with his Spiritual Habiliments, he begins to arraign the Conſtitution which nouriſhes him, and condemn the Proceedings of the Prince's faithful Miniſters under whom he lives. He uſurps an Authority to which he has not the leaſt Shadow of Pretence; nor will he deſiſt till his Wings are clipp'd, and his Ambition pinion'd. But to do Juſtice to the *Innocent*, I muſt own that this

Crime

Crime is to be found only among *Popiſh* and *Half-Proteſtant* Prieſts, *viz. High Church.*

The *Apoſtle Paul*, who was a *Roman* and a *Loyal* Man, ſubmitted to be try'd by the Civil Magiſtrate; but *Prieſt Paul*, who was an *Engliſhman* and a *Traytor*, denied that the Civil Power had any Juriſdiction over him, or that he ought to be try'd by any other Power than the *Spiritual*: And there are few *Clergymen*, who do not adhere to the ſame Principle. The Reaſon is ſo very obvious, that to mention it would call the Judgment of my Reader in Queſtion. ———It is ſaid, that when *Kid*, the Pirate, was going to *Low-Water-Mark*, he cry'd, *Had A very hean my Judge, and Twelve of the* Madagaſcar *Buccaneers my Jury, I ſhould not have fear-ed a ſafe Deliverance.*

A Fourth Obſervation is, That the *Apoſtles* met *frequently* to eat *Bread* and drink *Wine*; whoſe Lives and Converſation were conformable to their Doctrine.

It muſt be own'd by the moſt inveterate Enemies of the Clergy, (if any ſuch there are) that the Sons of *Levi* have more frequent *Meetings* than the Apoſtles had, eſpecially when they

they hear of good Wine and liberal Parishioners. But then perhaps it may be objected, that the Apostles *met* in a *Religious* and *Spiritual* manner; and the *Clergy* in a more *sociable* and natural one. I must concede to this Objection, knowing what is most agreeable to *Priests*. Nevertheless, to alleviate the Imputation of their frequenting *Taverns* and *Coffee-Houses*, [in which they spend a tripple Proportion of Time, to what they do in their *Churches* and *Closets*;] we must do them the *Justice* to say, that as they are not endued with as large a Portion of Grace as was given to the Apostles, so consequently they cannot undergo the great Burthen and Fatigue of Preaching *once*, and reading Prayers *thrice* a Week, without recruiting their exhausted Spirits. Now if this cannot be done in a private House at the Expence of some of their Flock, why should they be censured or esteemed blame-worthy, if they go to a Tavern, *eat their Bread with Joy, and drink their Wine with a merry Heart?* Why should not the diligent Labourer be indulged in refreshing Nature? Has he not as keen an Appetite, as distinguishing a Palate as another Man? *Besides*, Wine enlivens the Understanding, and gives fresh Vigour to a *jaded* Invention: And let me tell you, a *well-worded*

worded Expreſſion in Converſation may furniſh a Man with Topicks for an Orthodox Sermon.

Precept without Example avails little in making Proſelytes; it were therefore to be wiſh'd that *Prieſts* would adhere to the Rules which they lay down for converting Infidels to Chriſtianity, and confirming thoſe who are converted. I frankly confeſs, that they will *ſometimes* give us the beſt Advice how to ſave our Souls, tho' they neglect their own; and it is undoubted a *Mark* of Tenderneſs to put us in the *Way* to eternal Happineſs, and a particular Token of their Civility and polite Breeding not to joſtle us in the Road. They exclaim againſt Uſury and Extortion, yet try all the Ways and Wiles imaginable to gather Riches. Oh! that I were ſo well ſkill'd in Divinity, to know what Length a Man may take to *improve his Talent!* They recommend Faſting and Abſtinence as neceſſary to ſubdue the Luſts of the Fleſh; how near they conform to theſe *Recipe*'s, let their fat *Jowles* and *ruddy Cheeks* bear Witneſs. They inveigh againſt Profuſeneſs in Dreſs and Apparel, yet think it no Crime to give an extravagant Price for Wigs, Hats, and *Holland* Shirts. Decency indeed is commendable; and to the Praiſe of

the

the *Inferior Clergy* be it ſaid, that they take care to *make clean the Outſide of the Platter.*

A Fifth Obſervation; The Apoſtles were *Charitable.*

Charity is ſo often in the *Mouths* of the Clergy, that there is too much Cauſe to ſuſpect it ſeldom enters into their *Hearts*; or if they have any, it *begins at home* (according to the Proverb) and *there* I fear it will end. St. *Paul* has ſpent a whole Chapter in Praiſe of this moſt *excellent Virtue*; *Prophecy* and *Learning* cannot come in Competition with it, and *Faith* profiteth nothing without it. No Chriſtian ſurely will dare to queſtion the Authority of St. *Paul*, and ſince *Charity* is ſo abſolutely neceſſary, and that we cannot go to Heaven without this *Paſſport*, this *Badge* of Admiſſion; what Opinion muſt we entertain of thoſe *Prieſts*, in whom the leaſt Glimpſe of Charity does not appear? Can we reaſonably think, that they *believe* a Future State, who will not embrace and manifeſt the Means which muſt bring them thither? It is not my Buſineſs to ſhew the Latitude of the Word *Charity*; I ſhall leave it for *thoſe*, whoſe Duty it is to do it, and heartily wiſh that they would convince us of the Neceſſity of this *Divine Virtue*

Virtue by practiſing it. I never heard or met with a *Clergyman*, who declared his Want of *Charity*, [and that too in the moſt barefac'd manner] except the Pious and Reverend Doctor* ——who lives between *Newgate* and *Tyburn*.

An intimate Friend and Acquaintance of the *Doctor*'s wrote a Letter to him, in which he recommended the Bearer as the Son of a very *Worthy* and *Orthodox* Clergyman, who had been bred up in the Principles of the *Church*, and never *ſwerv'd* from them, who had Univerſity-Education, and was an *Honeſt*, *Loyal* Gentleman, though in narrow Circumſtances. For theſe Reaſons he requeſted, that as the *Doctor* was to preach before the *Sons of the Clergy*, and the reſt of that *Honourable Society*, he would recommend the Gentleman to the *Stewards* as a proper *Object* of, and as one *juſtly* intitled to, their *Charity*. The *Doctor*, having read the Letter (and out of a Pique, I ſuppoſe, to the Name, which he could not digeſt ſince a remarkable Trial in *Weſtminſter-Hall*) anſwered, *I have no Charity for thoſe who are not of My Church.* The *Doctor* being called upon to explain what he meant by *His Church*, would have evaded the Charge; but being cloſely preſs'd, replied, *The Gentleman was educated in the Prin-*

 ciples

* *Sacheverell.*

ciples of the Church *of* Ireland, *and I in the Church of* England. —— O rare! Name, if you can, any Differences in their *Doctrine*, Rites, and Ceremonies. —— *Cede majoribus*, ye Men of *Levain* and *St. Omers*; or match, if you can, the *Uncharitable Doctor*.

A Sixth Obſervation is, that the *Apoſtles* preached conſtantly, and in all Probability without *Hire*; they baptized thoſe who were worthy of Baptiſm; they viſited the Sick, and pray'd with them *Gratis*.

Preaching is accounted the moſt apoſtolical of all the Acts of the Miniſtry; and *Gregory* ſays, *Cenſemus eos, qui Apoſtolorum figuram tendent, prædicare. Thomas Aquinas* aſſerts, that *Prædicatio eſt actus principaliſſimus & proprius*; and St. *Chryſoſtom* calls it, *Omnium bonorum ſummum*. St. *Paul* gives a ſtrict Charge of *Preaching* to *Timothy*, who was a ſickly Man: His Words are, *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead, at his appearing, and in his Kingdom, preach the Word, be inſtant*, &c.

How happy would it be for the *Inferior Clergy*, how pleaſing to God, and acceptable

to

to Man, if they were half as diligent and aſſiduous in the *Salvation of Souls*, as they are in obtaining a *rich Benefice!* But, alas! when they have once obtained the *deſired Port*, they grow ſupine and negligent, and imagine that they diſcharge their Duty, if they procure a Journeyman to officiate for them. A rich Prieſt will viſit his Flock, and preach to them *perhaps* as often as he comes in Perſon to *fleece* them, *viz.* twice a Year to receive an Equivalent for his Tithes. The labouring Oar is given to ſome indigent *Hireling*, while the lazy *Man of God* (I cannot ſay the *Man after God's own Heart*) eats the Bread of Idleneſs. He that will work cheap ſhall be firſt employ'd, though a Novice in his Buſineſs; but what will the *Lord* ſay to his *negligent Steward*, when he comes into his Vineyard and finds rotten Fruit?

The Validity of *Lay-Baptiſm* has been often controverted, but never refuted; and if *Original Sin* cannot be waſhed away by any other Hands than the *Prieſt*'s, how hard and deplorable is the poor Man's Caſe! Muſt a Soul periſh for want of a Piece of Silver? Muſt Chriſt loſe a Subject through the Avarice and Extortion of one who calls himſelf *his* Servant? Will not his Death be required at the *Levite*'s Hand? I

do not find that there was a *Book of Rates* in our *Saviour*'s Time, when he commanded the Apoſtles to baptiſe all Nations; their Commiſſion was not limited to the Rich and Wealthy; the Poor and Needy had an equal Claim to the Benefit of their Adminiſtration. They gloried in having an Opportunity to viſit the Sick, the Diſtreſſed, and thoſe who were in Priſon: They comforted the Fatherleſs and the Widow; they fed the Hungry, and cloathed the Naked; they rejoiced in Things Spiritual, but the Inferior Clergy glory in Things Temporal: They did all Things for the *Sake of Chriſt*, and the Clergy will do nothing but for the *Sake of Mammon.* —— *No Penny no Pater-noſter*; this is a Saying too often verified.

A Perſon paſt Hopes of Recovery ſent for the *Prieſts* of the Pariſh, who promiſed to come, but did not: Whether they were hinder'd by *Love*, or a *Bottle*, I ſhall not determine. At the Expiration of three Days, Application was made to Dr *K*———, who ſaid he would go, *provided* the Perſon ſhould pay the Expence of his Coach-Hire. The Meſſenger conſented to this, but the Conditions could not be performed till the ſick Perſon's Apparel (which lay on the Bed, and kept off the Cold) was ſent to the *Pawn-*

Pawnbroker's to raiſe Money. The Doctor was an Eye-witneſs to this, and *graciouſly* took but *Two* Shillings.

What ſays the Prophet? * *Your* Prieſts *teach for Hire:* I think he might alſo have ſaid they *pray* for it.———I will not be ſo uncharitable to affirm, that the *Inferior Clergy* will do an *ill* Thing for Money; but this I may ſay, I never knew them do a *good* one without it.

A Seventh Obſervation: The Apoſtles were Men of *Moderation*; they uſed not *Compulſion* to oblige People to *conform* to their Doctrine; they *reaſoned* with their Hearers.

Moderation is one of the ſhining Characteriſticks of a Chriſtian; but Moderation among the modern Clergy is like King *Arthur* and the *Knights of the Round Table*, much talk'd of, but never ſeen. We exclaim againſt the Tyranny of *Rome*, and the *Spaniſh Inquiſition*, but we may find unchriſtian Treatment in Courts nearer home. I do not find by the Laws of God, that an *Eccleſiaſtick* has a Power to puniſh the Body or Pocket of a Lay-man: There were no *Libels*, *Citations*, *Articles*, *Penance*, *Impriſonment*,

* Micah iii. 11.

(and a long Train of *Etcæteras* to be read in the *Spiritual Catalogue*) when Chriſt and his Apoſtles were on Earth: There were no *pecuniary Mulcts* or *Commuting*, in thoſe Days, for a *Lapſus Linguæ*, or Things of *ſmall* Moment. Will not the Acceptance of a *pecuniary Mulct* bear this Interpretation? The Rich Man may fornicate, while he that is Poor ſhall be debarred the moſt intenſe Pleaſure. The Apoſtles were averſe to ſuch inhuman and diabolical Inventions as *wholeſome Severities*; and yet who are more ready to put them in Practice than the *Half-proteſtants?* What are *wholeſome Severities* but the Fire and Faggot, Whips and Dungeons? Are they not the killing Arguments of *Dragooning Jeſuits?* How cloſe they ſtick to the *Letter* of the Text! *Compel them to come in.* 'Tis true, indeed, our Saviour gave ſuch Command; but I challenge the Clergy to give me one Inſtance of Severity uſed by Chriſt or the Apoſtles. They were certainly the beſt Interpreters of their Maſter's Words; they uſed no other *Compulſion* than ſolid Arguments. But there is a Generation of ——— who value themſelves upon the Wiſdom of this World, and would diſplay their Chriſtianity by ſavage Cruelties. As if Religion, like the Laws of *Draco*, were to be founded in Blood. How

pleaſing

pleaſing is Perſecution to a tyrannizing Prieſt! How oppoſite to a Chriſtian Spirit!

Implicit Faith is the Doctrine of worldly Men, and though we are enjoined *to ſearch the Scriptures*, becauſe *in them we have eternal Life*, yet I could name a Perſon within Ten Miles of *Hammerſmith*, who ſaid, *That we have had no good Times ſince the Laity were permitted to read the Bible, nor ſhould we have any till they were prohibited the Uſe of that Book.* Is this conformable to the Proteſtant Religion, or incompatible with it? Methinks it has an *ill Smell*, and ſquints wiſhfully at *Rome*.

God Almighty does not require us to make Brick without Straw; he does not expect to *reap* where he has not *ſown*; but ſince he has given us *Reaſon* whereby we may diſtinguiſh between *Good* and *Evil*, it behoves us to ſet a true Value upon this glorious Talent, and not ſacrifice it to the *ipſe dixit* of any Spiritual *Jacobite* whatever. Let every Man ſteer by his *Reaſon*, and he that offers to deprive you of it is a deſigning, crafty Knave. Every Man living has a Right to *think freely*, and *Reaſon* ought to direct him: This I will maintain, though every *Levite* ſhould become an Opponent. For he

who takes up his Religion upon Truſt, may with Eaſe be deluded into the moſt erroneous and damnable Opinions. *Try all things*, ſays St. *Paul, and hold faſt that which is beſt.* Now how can we *try* or judge what is *good*, what bad, if we do not make uſe of our *Reaſon?* The Apoſtles did not upbraid thoſe whom they could not convert, with opprobrious and infamous Names: But the *Inferior Clergy* ſtigmatize them who are not on their Side, and call them *Deiſts, Socinians, Libertines, Atheiſts*, &c. Nay, that Excellent Pattern of *true Proteſtant* and Chriſtian Piety, Archbiſhop *Tillotſon*, is called a *grave Atheiſt*; but there is no other Cauſe for this unjuſt Imputation than his having a larger Share of Religion and ſound Learning than other People.

Conſcience in the *Apoſtles* is an Eighth Obſervation.

He that can fathom the *Conſcience* of a *Prieſt* may quickly diſcover the Depth of the Ocean, and find out the *Longitude*. He is ſeldom *for giving*, but always *for getting:* And when his Heart is opened, which happens as frequent as a *Jubilee* at *Rome*, he manifeſts his Liberality with a *Finger* and *Thumb*, as if the other Parts of his

his Hand were ſeized with the Gout. But when you make an *Offering*, he receives it with as keen an Appetite as a hungry *Jack*; and had *Solomon* lived in our Days, he might with Reaſon have ſaid, *There are Things which never are ſatisfied.*

What ſhall we ſay in Favour of our *High-Church* Clergy, who ſwear Allegiance to King *George*, yet ſecretly own, and privately pray for a Popiſh *Pretender?* And what ſhall we think of others who take the Oaths, yet countenance Men diſmiſſed from their Lectureſhips for ſcandalous Words, and black Inſinuations againſt the moſt *Merciful* Prince on Earth? They may hoodwink the Vulgar, but Men of the leaſt Penetration will ſee that *Birds of a Feather will flock* ———. This touches *ſomebody*'s Copy-hold, but I ſhall not ſay a Word of the *Uncharitable* Doctor.

I could mention a certain *Levite*, of no ordinary Rank, who called the late Rebellion a *Riſing* of the People; *for a Rebellion*, ſays he, *is taking up Arms againſt a Lawful Sovereign:* Wherefore he would not acknowledge the *Preſton* Priſoners to be Rebels. This ſcrupulous Gentleman abjured the *Pretender*, and no

doubt he is a Man of Conſcience——very *capacious*. Search all the Records of Time, and find out a Plot the blackeſt that Hell ever hatched, and a *Prieſt* will appear at the Bottom.

A Ninth Obſervation is, That the Apoſtles were zealous for the Church of Chriſt at all Times, without that jeſuitical, and conſequently modiſh, Diſtinction of *High* or *Low*.

I am very well aware, that ſome clever ſtaunch Bigot will take me up ſhort, and *ſmartly* aſk me if I dare deny that the *Orthodox Inferior Clergy* (as they term them) are for the Church? To which I ingenuouſly anſwer in the Negative, *provided* they mean High-Church. And therefore ſhould any one queſtion me, *why did the People ſo furiouſly rage*, and why did a * *Convict* become an *Itinerant?* Oh, for the Church. Why are their Sermons ſtuff'd full of double *Entendres*, and why do they rail at the Friends of King *George?* Still for the Church. Why are † the *Prieſts and the Prophets prophane?* And why ‡ *do they err through Strong Drink?* Why do they preach in an *Orthodox Billingsgate* Stile? And why do they ſlander, defame, backbite,

* *Dr* Sacheverell. † Jer. xxiii. 11. ‡ Iſa. xxviii. 7.

bite, and ſnarl at Diſſenters? All, all for the *Church.*

If the Inferior Clergy had heartily eſpouſed the Welfare of the true Proteſtant Church, or had any Regard for the Purity of our moſt Holy Religion, immediately after the ſcandalous Peace of *Utrecht*, they might juſtly have ſaid we were falling a Sacrifice to the *Roman Baal.* We *then* ſtood on the Margin of the deep and terrible Abyſs, when Providence of its tender Mercy brought forth the *Firſt* of *Auguſt*, and made the Potent *George* our *Second* Deliverer. There was Room in thoſe Days for Dr. *Sacheverel* to have ſaid *truly*, we were *in Perils among* Falſe Brethren. He ſhould *then* have told *bold Truth*, and preached in Seaſon, as he did out of Seaſon at St. *Paul's*; his Harangue on the Fifth of *November* having little in it that was pertinent to the Buſineſs of the Day, being calculated to reflect on the *Preſbyterians*, and caſt an Odium on the *Happy* and *Glorious Revolution.*

That the Apoſtles did not condemn or ſtigmatize other People, for preaching and adhering to that Doctrine, which they themſelves were under

under an Obligation to preach and adhere to, is my Tenth Obſervation.

Here is a ſpacious Field to traverſe; a Subject fit for a Polemick Writer. I might with Eaſe demonſtrate that there is not one Sect of Religion now upon Earth, who does not differ widely from the Apoſtles in this Particular: But as I deſign to write with all the Brevity imaginable, I ſhall only give one flagrant Inſtance of our own Inferior Clergy's Deviation from the Apoſtles in this Matter.

I have been told by a Gentleman in Black, [and may the other *Gentleman in Black* reward him, if he has deceived me] that every ſmart, dapper Fellow, who ſtands Candidate for Spiritual Authority, muſt ſubſcribe his Aſſent to, and inculcate the Orthodox Doctrine of the Thirty-nine Articles of the Church of *England*, before he be admitted a Dictator to a Congregation.

That *Predeſtination* is the Doctrine of the Church of *England*, appears from the Seventeenth Article among the Thirty-nine which were agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in

in the Convocation holden at *London* in the Year 1562, and was approved and allowed to be holden and executed within the Realm by the Aſſent and Conſent of Queen ELIZABETH, and ſubſcribed to by the Archbiſhops and Biſhops of the Upper Houſe, and by the Subſcription of the whole Clergy of the Nether Houſe in their Convocation, in the Year of our Lord 1571. *Vid.* 39 Articles.

I ſhall tranſcribe as many of the Words as are moſt neceſſary to my Purpoſe. —— " *Predeſtination* to Life is the everlaſting Purpoſe " of God, whereby (before the Foundations " of the World were laid) he hath conſtantly " decreed by his Counſel, ſecret to us, to deli- " ver from *Curſe* and *Damnation* thoſe whom he " hath choſen in Chriſt out of Mankind, and " to bring them by Chriſt to everlaſting Salva- " tion, as Veſſels made to Honour.——As " the godly Conſideration of Predeſtination " and our Election in Chriſt is full of ſweet, " pleaſant, and unſpeakable Comfort to godly " Perſons, and ſuch as feel in themſelves the " Working of Chriſt, *&c.* So for curious and " carnal Perſons, lacking the Spirit of Chriſt, " to have before their Eyes the Sentence of " God's Predeſtination, is a moſt dangerous

" Down-

" Downfal, whereby the Devil doth thruſt " them either into *Deſperation* or into Wretch- " leſſneſs of moſt unclean Living, no leſs pe- " rilous than Deſperation.

Now if any Regard is to be had to Oaths and Subſcriptions, [which no *Corinthian* Prieſt will, I hope, deny;] ſurely thoſe ſacred Ties and Obligations will prompt them to cheriſh and propagate the *Doctrine*, which they have ſo openly and ſo ſolemnly eſpouſed. But, alas! how many are there who warmly embrace, and cordially believe and ſupport this Tenet! Or, rather how many are they who rail at, and vilify *thoſe* who preach this Doctrine, branding them with the Name of *Predeſtinarians*, (*viz.* all the *Diſſenters* of what Denomination ſoever) as a Mark of Infamy, Contempt and Pſeudodoxy! ——Are theſe the legitimate or ſpurious Sons of the Church? Are theſe Men the *true Servants* of the Omnipotent, Juſt and Merciful God? *Tell it not in Gath, publiſh it not in Aſcalon.*

The Eleventh Obſervation is, That the *Apoſtles* went from Place to Place to make *Converts*, and ſtrengthen thoſe whom they had converted; without taking any Money to defray their Ex-

pences

pences, or furniſhing themſelves with Neceſſaries requiſite for the Time of their Abode among the Brethren.

There is no Religion whatever, which has not its Itinerants, who keep cloſe to this Example of the Apoſtles, except our own Inferior Clergy; among whom I cannot find one Example. I muſt own indeed, that there is ſometimes a Tranſmigration from one Pariſh to another, where one Miniſter (with Pockets well lined) will ſwop a Sermon with his Brother: A ſure and certain Symptom of a Debauch, or idle Week.

" What Pity it is, that among the many " Projects now on foot, ſome pious and zealous " Chriſtians will not open a Book for Subſcrip- " tions to erect *Houſes* of *Call*, where lazy, " well fed, pamper'd Prieſts may find a *La- " bourer* for the Day of Sabbath! No doubt " but this would be of more Emolument to the " Undertakers, than the Project for the Grand " Fiſhery, and many indigent Souls would be " capacitated to pay for a Dinner, who had no " other Dependance, than the Aſſiſtance of the " *Spirit*, to appeaſe his Mutineering Inteſtines, " and prevent them from flying into Rebellion.

Upon

Upon Second Thoughts, it is no difficult Matter to prove, that ſeveral Miniſters have travelled Fourſcore or an Hundred Miles to preach the Goſpel: But then we muſt take notice, that it is for the Sake of a more profitable Benefice: that they do not travel without Money, without Company; but carry with them their Bags and *Baggage*, Wives and Children, Maid-ſervants and Men-ſervants, their Cattle, and all that were within their Houſes and Gates. So charitable are they even to the brute Beaſts! And yet I believe there is not one of them, who, if he ſpeaks from his Heart, can ſay with the *Philoſopher*, *Omnia mea mecum porto.*——

A Twelfth Obſervation is, That the Apoſtles diſagreed not among themſelves concerning Fundamentals neceſſary to Salvation; neither did they contradict one another in their Definitions and Notions of Myſteries and Fundamentals.

The Opinions of Men, relating to the Means conducive to Eternal Salvation, are as different as their numerous Sects and Diviſions: However, all the Nations in the Univerſe agree in this one grand Point, an Object of Worſhip

and

and Adoration. This was allow'd throughout the World, before the Coming of our Saviour; but with this Difference, that ſome worſhipp'd the *True God*, others (like the *Papiſts*) moſt religiouſly bent their Knees to Gods made with their own Hands. Now that they, who profeſs and call themſelves *Chriſtians*, and have but one unerring Compaſs to ſteer by, ſhould purſue ſuch Courſes as are diametrically oppoſite to each other, in hopes of reaching the deſired Port at laſt, is a Subject which affords much Speculation. I have here a ſpacious Field before me, and ſhould I enter into a Detail of the Principles of every Chriſtain Sectary, I ſhould deviate from my firſt Reſolution, and ſwell this little Tract into numberleſs Volumes.

As there are many Divines and Enthuſiaſts, who have undertaken to explain and unfold the Myſtery of the *Bleſſed* Trinity, [a Taſk too difficult for the Performance and Comprehenſion of human Frailty, and which indeed is a preſumptuous Undertaking; [I ſhall here recite their own Words, and ſhew how they contradict and claſh againſt each other. —— * Some of the inferior Clergy make the Three Perſons to be external Relations of the one Subſtance

* Wallis's *Letters of the Trinity*, Let. III. p. 40, 41.

of

of the Deity to Mankind, *viz. Creator*, *Redeemer*, and *Sanctifier*: And the ſame Reverend Perſon makes each Perſon a Third of God, as † Length, Breadth, and Thickneſs make a Cube; or as ‖ Three Groats make a Shilling, or Three Nobles a Pound.

§ Some make the Perſons to be Eternal Modes of Subſiſtance, or Internal Relations of the Subſtance of the Deity it ſelf.

‡ Some maintain Three Diſtinct, Unequal, Eternal Beings; the Firſt whereof is alone Self-exiſtent, and the Second and Third ſubordinate.

* Some maintain Three Diſtinct, Eternal, Equal Beings, whoſe Unity is partly numerical, and partly ſpecifical.

Again, † Some make the Doctrine of the Trinity to conſiſt in Three Diſtinct, Eternal, perfectly Equal Beings agreeing in a Specific Unity.

† *Firſt Letter*, p. 11.

‖ *Third Letter*, p. 42.

§ *Dr.* South's *Animad. and Tritheiſm charged.*

‡ Fowler's 28 *Prop.* Bulli Defenſ. Fid. Nic. Cudworth's *Intellect. Syſtem.* Payne's *Sermons.*

* Sherlock's *Vind. of the Trinity, and its Defence.*

† Braddock's *Doctrine of the Fathers*, &c. Part 1.

Mr.

‖ Mr. *Puzzle-Text*, the *Anthropomorphite*, is of a different Opinion from all the Divines who ever wrote upon the *Trinity*. He ſays, "There are Three Lives; and that ſuch a "Notion will very much contribute to the "Honour of God, the Eaſe of good Chri- "ſtians, and the Diſcouragement of Heretics. "How can it comport (continues he) with "God's infinite Goodneſs, or conſiſt with "his infinite Wiſdom, and ſo conduce to his "Honour and Glory, to make the main "Article of the Chriſtian Faith ſo puzzling "and intricate, as that none of 'em yet could "underſtand it themſelves, or explain it com- "petently to others? Nay, which is far worſe, "and ſo diſhonourable to God, as not to be "endured. Were Chriſtians obliged to be- "lieve the Trinity according to the com- "mon Notion, or ſtanding Model of it, in "order to their future Bliſs, they muſt then "aſſent to a thing impoſſible, to a rank Con- "tradiction, and to a notorious Lie, to ob- "tain Salvation; even that Three Modes are "Three diſtinct Perſons, and ſo every one "of them God moſt truly. ——

‖ *An Antidote againſt* Arianiſm: *By* Eraſmus Warren, *Rector of* Worlington *in* Suffolk, *Anno* 1712.

"For

" For the Body of Chriſtians to recom-
" mend unintelligible Things, and to impoſe
" it on its Members; and induce People to
" ſwallow them, to tell them that they are
" profound Myſteries, when they are perfect
" Nonſenſe; what can be more infamous and
" diſparaging?

He aſſerts, That all Men had a wrong Notion of the *Trinity* to this very Day.

" For Chriſtians (ſays he) to enjoy the
" Benefit of the Goſpel for ſeventeen hundred
" Years; to be baptized into a Trinity, and
" profeſs that they believed it as a prime and
" fundamental Article; and yet during all thoſe
" Centuries, to have no Notion of it among
" the Learned and Wiſe, but what was light
" and empty, ſilly, impertinent and nonſen-
" ſical; to ſay no worſe, (if ſearched to the
" Bottom) is not this ſad and diſmal?

But his Notion of a Trinity runs thus:

" Allow the Divine Eſſence to be an Infinite
" Eternal Spirit, quickened and actuated by
" Three diſtinct *Lives*, and the Firſt naturally and
" from

" from Eternity ſpringing up in it, and as na-
" turally and eternally begetting the Second
" *Life*, they *Two* by a like Prerogative Power
" breathing or ſending forth a *Third*; in which
" the prolific Force and Virtue of Divine
" *Life* was fully ſpent, and did fully terminate;
" and the Adorable *Trinity* is moſt perfectly
" and glorioufly conſtituted, and, I think, in-
" telligibly enough."

Let the Reader judge, whether this Notion is more intelligible than any of the reſt. —— He further obſerves, that

" The Three Divine Perſons have each of
" them an Image in human Figure, ſymboli-
" cally repreſenting their Adorable Selves."

This he proves from ſeveral Texts of Scripture; but ſure he had little Regard to, or had forgot the ſecond Injunction in the Decalogue. —I remember the Time, when a Book not half ſo glaring and barefaced as this, was deemed worthy of a *flaming* Sacrifice; and I admire that no pious Informer, out of the Abundance of his Zeal for the *Athanaſian* Fundamental of Chriſtianity, has been moved by an internal Impulſe of Religion or Malice, to preſent and pro-

profecute this Pamphlet. No *Scourge*, no *wholeſome Severities* for this audacious *Levite!* He is one of the Inferior Clergy, a weak Brother; and theſe are Motives ſufficient to protect him from the Reſentment of other *prieſtly* Delinquents.

The Thirteenth Obſervation is, That the Apoſtles were ſtrict Followers of their own Conſtitutions, or By-Laws.

I muſt confeſs, that this Obſervation might very naturally have fallen under the *Tenth*; but ſince I omitted to recite it in that Place, what follows, I hope, may be allowed as an Appendix to it.

If I ſhould aſſert, That there is not any Religion whatever, whoſe Laws and Canons have not been violated by the *Inferior Clergy*, I ſhould incur the Cenſure of *Zealots* and Enthuſiaſts. But I ſee no Reaſon for loading ſuch Aſſertion with the Calumny of *Raſh Judgment*, ſince it is a Truth daily Obſervation confirms. I ſhall not deſcend to give particular Inſtances of each Kind, but hope it will ſuffice for the preſent to mention one of our own Canons, and ſhow how

how our *High-Church* ſpiritual Worthies, or *Half-Proteſtants*, do become Delinquents: Which ſmall Sketch may give us an Idea of the whole. ——*Ex pede Herculem.*

The 55th Canon enjoins every *Prieſt* to pray for the King upon the Throne *nominatim*, in the Prayer preceding the Sermon. But tho' theſe Conſcience-Diſpenſers have taken the Oaths to King *George*, (and would diſpenſe with an Hundred more as big as St. *Pauls*, for a Living half as large) yet what Evaſions and Quibbles do they uſe! One ſays, *Pray ye*; another, we are *commanded to pray*, but does it not: Such a Servant ſhould be beaten with many Stripes. A Third, *Let us pray*, but banters his Audience like an *Orthodox Juggler*; for he does not pray for the King, tho' mentions his Name. A Fourth, with an hereditary *Corinthian* Face, legitimately *High-Church*, regards not the Injunction of the *Canon*. Now may we not ſay to theſe *Hypocrites*, what our *Bleſſed* Saviour ſaid to their Brethren the *Scribes* and *Phariſees*, *Woe unto ye?*

P. S.

P. S.

TO avoid the Cenſure of each ſnarling *Prieſt-ridden* Cynic, who talks much of the Church and Religion, yet frequent not the one, or practiſe the other; I am obliged, in Juſtification of myſelf, and to ſatisfy my Friends and Acquaintance, to declare, That I have not any Deſign to ſtrike at the Prieſthood. For I am thoroughly convinced, that there ought to be a Regimen in the Church, and its Government by Biſhops is neceſſary and ſcriptural; but yet I will not preſume to determine, whether they are ſuch by a *Divine* or *Human* Inſtitution.

Good Clergymen are (to me) like beautiful and ſtrong Pillars in an antique and ſtately Edifice; but vicious Prieſts are the Emblems of corrupted Rafters. As among the *Apoſtles* there was one *falſe Brother*, whom the *Papiſts* acknowledge as the Foundation of the *Church*, *viz.* PETER; one Traitor, as *Judas*; ambitious Perſons, as *James* and *John*, who prevailed with Mother to ſollicit the moſt honour*able* Places from *Chriſt*; This to ſit on his Right

Right Hand, That on his Left: So likewiſe there were *ſome*, who were wholly ſpiritual, and had no ambitious, no worldly Views before them. And tho' among the Tribe of LEVI, there are *Proud*, *Perſecuting*, *Covetous*, *Rebellious* *Perjured Prieſts*; yet there are *ſome* [and oh! that they were a thouſand times more in Number, than what *Abraham* propoſed to God for the Preſervation of *Sodom* and *Gomorrah*] who are of an *humble* and *meek Spirit*, *Religious*, *Loyal*, *Charitable* Men; Men of *Conſcience* and *Moderation*.

But after all, I greatly fear that the crying Evils of the *Inferior Clergy* will never ceaſe, till a Stop be put to the Ordination of *Beardleſs Boys* and *indigent* Souls. Theſe are the Perſons *who come before they are called*, and creep in at the Window, when they ſhould enter at the Door of the Temple. Theſe are they whom Neceſſity obliges, or Prejudice perſuades to act contrary to the Laws of God and Man, to humour their Patrons, and ſupport a *Party*. Theſe are they of whom the *Pſalmiſt* ſpeaks, they are *corrupt* and *become abominable*. Happy would it be for this Nation, if the *Tares* which are now

growing, and thoſe which are already *run to Seed*, were rooted out!

As I am reſolved not to be deluded by *Prieſt-craft*; ſo I could wiſh that every Man would reſume his REASON, and not regard any Clergyman, of what Title or Denomination ſoever, merely becauſe he is a Clergyman; but be guided in this Particular by the Words of St. *Ambroſe*, and give a more than ordinary Attention to them. *Nihil eſt in hoc ſæculo excellentius Sacerdotibus, ſublimius Epiſcopis, Si Nomen congruat Actioni, & Actio reſpondeat Nomini; Si non, Nomen inane, Crimen immane.* Ambroſ. de Dignitat. Sacerdot.

REMARKS

Upon two late

PRESENTMENTS

OF THE

GRAND-JURY

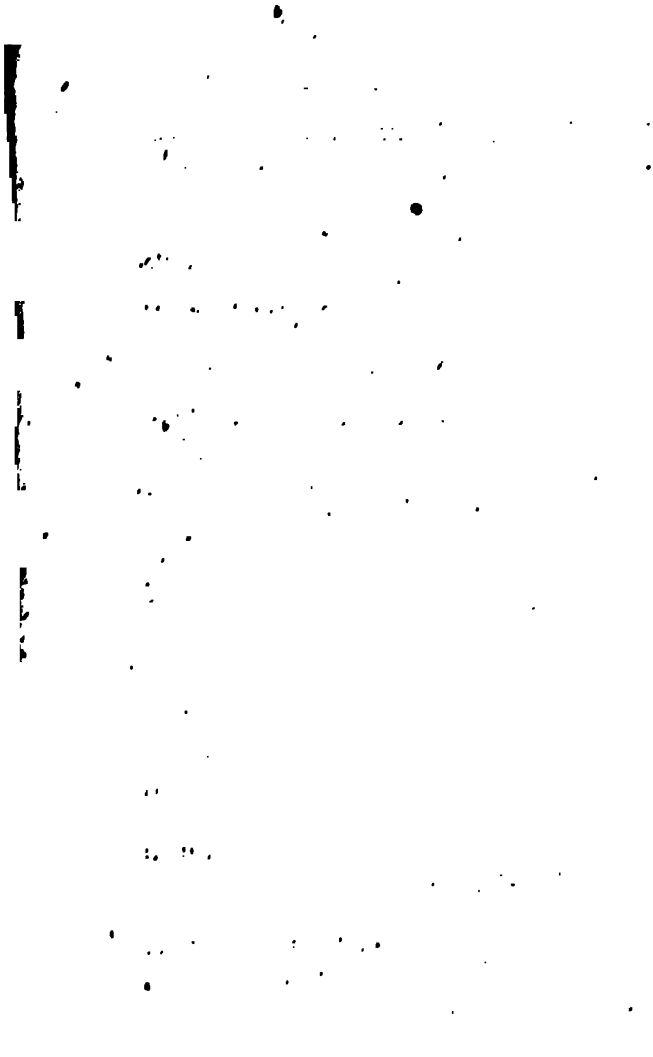
OF THE

County of MIDDLESEX:

Wherein are ſhewn,

The FOLLY and INJUSTICE of Mens perſecuting one another for *Difference* of *Opinion* in Matters of RELIGION: And the ill *Conſequences* wherewith that Practice muſt affect any STATE in which it is encouraged.

Firſt Printed in the YEAR 1729, under the feigned Name of JOHN WICKLIFFE, as the Author.



TO

All ſuch as love to plague and harraſs the reſt of Mankind, by what Names or Titles ſoever dignified or diſtinguiſhed:

WHETHER they be moſt Reverend Fathers in God Lords Archbiſhops, Right Reverend Fathers in God Lords Biſhops, or other inferior Prieſts or Deacons; Grand-Jurymen, Petit-Jurymen, or other inferior Miniſters of Juſtice; Colonels, Lieutenant-Colonels, or other inferior Dealers in Blood and Slaughter: That is, to all Perſecutors upon either the Eccleſiaſtical, Civil, or Military Eſtabliſhment, Chri-

ſtian or Infidels, Popiſh or Proteſtant, Church-of-*England*-Men or Diſſenters.

Theſe Letters are moſt humbly dedicated.

N. B. All ſuch of any of the aforeſaid Dignities or Profeſſions, who are deſirous that People ſhould lead quiet and peaceable Lives in all Godlineſs and Honeſty, are expreſly excluded the Honour of this Dedication.

PRE-

THE PREFACE.

THESE Letters were firſt intended to have been inſerted diſtinctly in one of the Weekly News-Papers. But I have choſe rather, without altering their Form, to give them to the Reader at one view. The Deſign of them is certainly beneficial to Mankind; viz. *to root out that narrow and inhuman Principle, which will not let People live at quiet, becauſe they cannot bring themſelves to think of Religious Things, in the ſame light as other Men do. A Principle, which, if it were thoroughly indulged, might, for ought I know, end in the Deſtruction of all Mankind but one, who, being thus left by himſelf, might make a ſhift to maintain the Catholic Unity, and live in the full Poſſeſſion of Orthodoxy, without any Diſturbance from Heretics or Infidels*;

though even he, if he would do juſtice to his Principles, the next time he differs from himſelf, i. e. *from his former Opinion in any matter of Religion, ought to ſhoot himſelf through the Head, or at leaſt condemn himſelf to Priſon till he returns to his former Sentiments: I ſay it muſt come to this, that but one Man ſhould be left in the World, till you can ſhew that there any two Man in the World, who do abſolutely and preciſely agree in all Points of Religion; for if they agree in all the reſt, yet if they differ in any one, they muſt go together by the Ears, and decide the Controverſy by* Battle.

I think I ſhall not need to warn the Reader, that nothing in the following Papers is deſigned to propagate Infidelity: For if there was any thing in them that looked that way, yet the expreſs Declaration in the firſt Letter of my Proteſtantiſm, may be ſufficient to wipe off any ſuch Imputation. I do not write in Behalf of Infidelity; but, I own, I contend for a Liberty for other Men to write in behalf of it, if they think fit. I hope

I hope too that I ſhall be believed, when I ſay, that nothing here is intended as any manner of Reflection on the Gentlemen who compoſed the two Grand-Juries, whoſe Preſentments are the Subject of the following Letters. I never had any kind of Dealings with any one of them, nor do I know the Face of more than one of all the Number: Therefore, no Reader can ſuſpect me of Pique or Malice in any thing I have ſaid: On the Contrary, ſome of them I have credibly heard are Men of Worth and Honour, and very capable of ſerving their Country, in other Capacities than that of a Grand-Jury. I only complain, that they have ſuffered themſelves to be miſ-led by a Zeal, which, I think, and hope I have ſhewn, to be very prejudicial to the Public: Though I muſt confeſs, they are not without the Excuſe, if that were any, of having only followed Precedents.

I am ſo far from intending to derogate from their Characters, that their being Gen-

tlemen of Worth and Integrity, and known to be ſo, is the very thing that moved me to this Undertaking: Becauſe the Influence of ſuch Gentlemen's Authority and Example goes a great way, and therefore, in a Caſe of this Nature, is very dangerous. And, I confeſs, it appeared very ſtrange to me, that a Grand-Jury (who are the Guardians of our Liberties, and ought to be very jealous of every Incroachment upon them) ſhould lend their Aſſiſtance towards taking away Men's Liberty in Matters of Conſcience; which, when Men have once loſt, they ſeldom keep their Liberties in any thing elſe long, nor is it any great Matter whether they do or no. In which Senſe that Aſſertion is true enough, that Incroachments upon Religion tend to the Subverſion of the State.

I ſhould the leſs have expected a thing of this Nature from theſe Gentlemen, becauſe they were Laymen: For this Principle, of not permitting a fair Enquiry into both

both ſides of the Queſtion in Matters of Religion, naturally tends to render Prieſts Lords of the reſt of the Creation; a thing which I cannot ſuppoſe any of theſe Gentlemen to drive at. Had they been an Aſſembly of Divines, I ſhould not ſo much have wondered at it, nor perhaps have taken Notice of it. Divines, partly from their Education, partly from the Love of Power inherent in all Men, naturally take all Opportunities of diſcouraging free Enquiries, and therefore are not ſo much ſtared at when they do. For this Reaſon I have not taken notice of a Reverend Divine, whom I heard not long ago in this Town preaching to a very judicious Auditory, upon Heb. x. 26, 27. *and recommending the Uſe of wholeſome Severities againſt Infidels. To whom I ſhall only anſwer, that whenever they are made uſe of, I ſhould not be ſorry if the Experiment were firſt tried upon himſelf.* Nec lex eſt juſtior ulla ——

Not

Not being able therefore to find any partial or corrupt Views, that could have drawn theſe Gentlemen of the Grand-Jury into this Proceeding, I reſolve it all into their well-meant, but ill-guided Zeal for the Honour of God.

THE

THE PRESENTMENT OF THE GRAND-JURY of the County of MIDDLESEX, 1723.

"WE the Grand-Jury for the County "of *Middleſex*, have, with the "greateſt Sorrow and Concern, "obſerved the many Books and Pamphlets "that are almoſt every Week publiſhed againſt "the ſacred Articles of our Holy Religion, "and all Diſcipline and Order in the Church; "and the Manner in which this is carried on, "ſeems to us to have a direct Tendency to "propagate Infidelity, and conſequently to "the Corruption of all Morals.

"We are juſtly ſenſible of the Goodneſs of "the Almighty, that has preſerved us from "the

" the Plague, which has viſited our neigh-
" bouring Nation, and, for which great Mer-
" cy, his Majeſty was graciouſly pleaſed to
" command, by his Proclamation, that Thanks
" ſhould be returned to Heaven; but how pro-
" voking muſt it be to the Almighty, that
" his Mercies and Deliverances extended to
" this Nation, and our Thankſgiving that
" was publickly commanded for it, ſhould
" be attended with ſuch flagrant Impieties!

" We know of nothing that can be of
" greater Service to his Majeſty, and the Pro-
" teſtant Succeſſion, (which is happily eſta-
" bliſhed among us, for the Defence of the
" Chriſtian Religion) than the Suppreſſion of
" Blaſphemy and Profaneneſs, which has a
" direct Tendency to ſubvert the very Founda-
" tion on which his Majeſty's Government
" is fixed.

" So reſtleſs have theſe Zealots for Infidelity
" been in their diabolical Attempts againſt
" Religion, that they have,

" Firſt, Openly blaſphemed and denied the
" Doctrine of the ever-bleſſed Trinity, endea-
" vouring by ſpecious Pretences to revive the
" *Arian*

" *Arian* Hereſy, which was never introduc'd
" into any Nation, but the Vengeance of Hea-
" ven purſu'd it.

" Secondly, They affirm an abſolute Fate,
" and deny the Providence and Government of
" the Almighty in the World.

" Thirdly, They have endeavoured to ſub-
" vert all Order and Diſcipline of the Church,
" and by vile and unjuſt Reflections on the
" Clergy, they ſtrive to bring Contempt on all
" Religion, that by the Libertiniſm of their
" Opinions, they may encourage and draw
" others into the Immoralities of their Practice.

" Fourthly, That a general Libertiniſm may
" the more effectually be eſtabliſhed, the Uni-
" verſities are decried, and all Inſtructions of
" Youth, in the Principles of the Chriſtian
" Religion, are exploded with the greateſt
" Malice and Falſity.

" Fifthly, The more effectually to carry on
" theſe Works of Darkneſs, ſtudied Artifices,
" and invented Colours, have been made uſe
" of to run down Religion and Virtue, as pre-
" judicial to Society, and detrimental to the
" State;

" State; and to recommend Luxury, Avarice, " Pride, and all kind of Vices, as being ne- " ceſſary to Publick Welfare, and not tending " to the Deſtruction of the Conſtitution: Nay, " the very Stews themſelves have had ſtrained " Apologies, and forced Encomiums, made in " their Favour, and produced in Print, with " deſign, we conceive, to debauch the Nation.

" Theſe Principles having a direct Tendency " to the Subverſion of all Religion and Civil " Government, our duty to the Almighty, our " Love to our Country, and Regard to our " Oaths, oblige us to preſent,

" The Publiſhers of a Book, entituled, *The Fable of the Bees*, or *Private Vices, Publick Benefits*, ſecond Edition, 1723. And alſo,

" The Publiſhers of a Weekly Paper, call'd " *The Britiſh Journal*, Numb. 26, 35, 36, and 39."

The

The PRESENTMENT *of the Grand-Jury for the County of* Middleſex, *the* 28*th of* November, *in the preſent Year* 1728.

" WE the Grand-Jury of the County " of *Middleſex*, ſworn to examine " for our Sovereign Lord the King, and the " Body of this County, conſidering, that the " *Welfare* of *Religion*, and the *State*, are the " ſame, and their *Intereſts* ſo cloſely *united*, " that any *Incroachments* made upon the one, " have always *threatned*, and often *ſubverted* the " other.

" And that the Wiſdom and Happineſs of our " Conſtitution are ſuch, that our *Holy Religion* " is eſtabliſhed, and guarded by it, equally " with the *Prerogatives* of the *Crown*, and the " *Liberties* and *Properties* of the *Subject*; and " that any *Attempt* againſt it, is a *Breach* and " *Violation* of the Laws.

" Therefore, according to the *Duty* we owe " to God, and the *Loyalty* we bear to his Ma- " jeſty, we do with the greateſt Concern reflect " upon that *Deluge* of *Impiety* and *Licentiouſ-*

" neſs

" *neſs*, which hath within theſe few Years " broke in upon this *Church* and *Kingdom*.

" We are not only to complain of the Re- " vival of *old Hereſies*, levelled at particular " *Articles* of our *Faith*, under ſeveral Names " and Diſtinctions; but it is with unſpeakable " Grief that we obſerve *Schemes* to be formed, " and *Attempts* carried on, to extirpate Chriſti- " anity itſelf; and ſuch *Meaſures* have been " taken to advance *Infidelity* and *Irreligion*, that " they ſeem to have been *concerted*, and to have " been the Reſult of *united Counſels*, *Endeavours* " and *Contributions*.

" The *Doctrine* of the *ever-bleſſed Trinity* has " been exploded, the *Authority* of the *Holy* " *Scriptures deny'd*, and a *Freedom of thinking* " and *acting* whatever Men pleaſe, (if done in " *Sincerity*, as it is called) is ſubſtituted inſtead " of the *Principles* of the *Goſpel*.

" *Atheiſtical Books* are publiſhed for the ſub- " verting our *Faith*, and *lewd ones* for the De- " ſtruction of our *Manners*. In the one the " *Miracles of our bleſſed Saviour* are *ridicul'd*, " and in the other, thoſe *Vices* which have been " branded as infamous in all Ages, are now re- " commended as *publick Benefits*; and the Di-

vulgers

" vulgers of these wicked *Purposes* and *Er-*
" *rors*, have proceeded without any cause or
" *disguise*, notwithstanding the care the Legis-
" *lature* took in passing the Act of Supremacy,
" expressly to exclude them from the Benefit
" of it.

" It is this *Infidelity*, and these *irreligious*
" *Principles*, that are the Source of those fa-
" *tal Enormities* and monstrous Vices, not to
" to be named among Christians, of which we
" have so great reason to complain.

" The *Dishonour* that the endless Swarms
" of *Heresy*, *Infidelity* and *Profaneness* have
" brought on our Church and Nation, is too
" great to be *disregarded*, and too manifest to be
" *dissembled*. Our Ecclesiastical and Civil Con-
" stitution must needs suffer, whether we
" we either wanted *Laws* to punish such Enor-
" mities, or *Zeal* to turn the edge of those
" Laws upon the daring *Offenders*.

" We forbear to wound the Ears of this
" Honourable Court, by a particular mention
" of those many *blasphemous Passages* which
" have been published in Books of late.

" Discourse

" Nevertheleſs, in Diſcharge of the Truſt " repoſed in us, and of our Duty to God, his " Majeſty, and our Fellow-Subjects, and as " much as in us lies, and in hopes of the Aſſi- " ſtance of this Honourable Court, to ſtop this " Torrent of Infidelity and Profaneneſs, which " may otherwiſe draw down the *Vengeance* of " *Heaven* upon our Church and Nation :

" We the Grand-Jury do moſt humbly pre- " ſent the Author, Printers and Publiſhers of a " Book, entituled, *The Fable of the Bees*, or " *Private Vices, Publick Benefits*, with an Eſſay " on *Charity* and *Charity-Schools*, and a Search " into the Nature of Society, the fifth Edition ; " to which is added, a Vindication of the Book " from the Aſperſions contained in a Preſent- " ment of the Grand-Jury of *Middleſex*, *Lon-* " *don*, printed for *J. Tonſon*, at *Shakeſpear's-* " Head, over-againſt *Catherine-ſtreet*, in the " *Strand*, 1728.

" And we beg Leave humbly to obſerve, that " this infamous and ſcandalous Book, entituled, " *The Fable of the Bees*, &c. was preſented by " the Grand-Jury of this County, to this Ho- " nourable Court, in the Year 1723 ; yet not-

withſtanding

" withſtanding the ſaid Preſentment, and in " Contempt thereof, an Edition of this Book " has been publiſhed; together with the Pre- " ſentment of the Grand-Jury, with ſcanda- " lous and infamous Reflections thereon, in the " preſent Year 1728.

" We preſent alſo the Author, Printers and " Publiſhers of five blaſphemous, impious, and " ſcandalous Pamphlets, entituled, *A Diſcourſe* " *on the Miracles of our Saviour, in view of* " *the preſent Controverſy, between Infidels and* " *Apoſtates*, the Fourth Edition, by *Thomas* " *Woolſton*, ſometime Fellow of *Sidney*-College " in *Cambridge*. *London*, printed for the Au- " thor, ſold by him next Door to the *Star* " in *Aldermanbury*, and by the Bookſellers of " *London* and *Weſtminſter*, 1728.

" The ſecond Diſcourſe, with the like Title, " the ſecond Edition, printed 1727.

" The third, the Second Edition, printed " 1728.

" The fourth, the Second Edition, printed " 1728.

" The

" The fifth, printed 1728.

" In the Title-page of every the ſaid five " blaſphemous Pamphlets, it is inſerted, that " the ſame are printed for *Thomas Woolſton*, " the Author thereof."

RE-

REMARKS, &c.

SIR,

THERE have been ſo many excellent Things ſaid by *Chillingworth*, *Tillotſon*, *Locke*, *Hoadly*, *Chubb*, and other fine Writers, againſt perſecuting one another for a Difference of Opinion in Religious Matters, that one would think all Queſtions upon that Head ſhould by this Time have fallen aſleep, and have continued undiſturbed. And I have ſeen a Book written about 1700 Years ago, and now almoſt in every Body's Hands, which ſo plainly condemns that Practice, that if none of thoſe Authors had ever beſtirred themſelves, yet one would hardly imagine Men could be guilty of ſuch a Practice, or at leaſt openly maintain, avow, and defend it at the ſame Time that they pretend an Eſteem and Reverence for the Book I mention, and profeſs

to

to believe that their Actions muſt one Day be judged by it. And to mention no more, there is a Book more ancient than the New Teſtament itſelf, which bears the ſame Teſtimony, and ſtrictly forbids one Man to hurt another upon the Account of the Difference of their Sentiments in Religion, or indeed in any thing elſe; I mean, the Book of Nature, Reaſon, and Conſcience.

It ſhocks me to think, that after all this, there ſhould be any Men ſo deaf to Religion and common Senſe, ſo regardleſs of the natural Rights of Mankind, as to attempt to break in upon that Liberty which every Man ought freely to enjoy, of Thinking for himſelf, and of publiſhing ſuch his Thoughts to the World, in all Inſtances where ſuch Publication is not prejudicial to Society.

I was led into theſe Reflections by a Paper which I met with the other Day, entituled, *The Preſentment of the Grand-Jury of the County of* Middleſex, *to his Majeſty's Court of* King's-Bench *at* Weſtminſter, *againſt the Infidels and Sodomites, and impious Books*, delivered into the ſaid Court the 28th of *November* 1728. There was annexed to it, *The Preſentment of the Grand*

Jury

Jury of the County of Middleſex, *to his Majeſty's Court of* King's-Bench, *in the Year* 1723. It is this laſt Preſentment (the firſt in Point of Time) which I beg Leave at preſent to conſider.

Their firſt Paragraph runs thus: "We the "Grand Jury of the County of *Middleſex*, have "with the greateſt Sorrow and Concern ob- "ſerved the many Books and Pamphlets that "are almoſt every Week publiſhed againſt the "ſacred Articles of our Holy Religion, and all "Diſcipline and Order in the Church; and "the manner in which this is carried on, ſeems "to us to have a direct Tendency to propagate "Infidelity, and conſequently to the Corrup- "tion of all Morals." — I too have obſerved with Sorrow and Concern the many Books and Pamphlets that have been publiſhed againſt our Holy Religion, that is, I am ſorry that any Men ſhould be ſo much miſtaken as to conceive of that Religion as falſe, which to me appears to be moſt true. And I muſt agree with theſe Gentlemen, that all Books and Pamphlets publiſhed againſt our moſt Holy Religion, have a direct Tendency to propagate Infidelity: Methinks the Conſequence is pretty natural, if they

mean by Infidelity, as I ſuppoſe they do, a Diſbelief of the Chriſtian Religion. But I can by no Means agree with them when they add, and conſequently to the Corruption of all Morals: And for this plain Reaſon, becauſe, tho' a Man ſhould diſbelieve the Chriſtian Religion, it would not follow that he would commit Murder, or have any Deſire to do it.

Their next Paragraph runs thus: "We are "juſtly ſenſible of the Goodneſs of the Al- "mighty, that has preſerved us from the Plague. "—But how provoking muſt it be to the "Almighty, that his Mercies and Deliverances "extended to this Nation, ſhould be attended "with ſuch flagrant Impieties!" The Goodneſs of God in preſerving us from the Plague, can never be enough admired: But I am far from thinking it a flagrant Impiety, or at all provoking to Almighty God, for any Man who does not believe the Chriſtian Religion, to tell his Neighbours ſo, either in Converſation or in Print, no, not even if he ſhould add any Reaſons for his Diſbelief.

They go on; "We know of nothing that "can be of greater Service to his Majeſty and "the

" the Proteſtant Succeſſion, (which is happily " eſtabliſhed among us for the Defence of the " Chriſtian Religion) than the Suppreſſion of " Blaſphemy and Profaneneſs, which has a di- " rect Tendency to ſubvert the very Founda- " tion on which his Majeſty's Government is " fixed." That the Eſtabliſhment of the Proteſtant Succeſſion among us was a great Happineſs, I readily agree: I think the greateſt that ever *England* felt. And that it was eſtabliſhed for the Defence of the Chriſtian Religion, is as true: But that it was therefore eſtabliſhed in order to ſubvert all other Religions by Force, or in any other Manner than by Reaſon or Perſuaſion, is not ſo clear. It is one Thing to defend the Chriſtian Religion, another to knock every Man on the Head who is of a different. To my thinking, he defends the Chriſtian Religion, who takes care that no Force ſhall be uſed to hinder any Man from profeſſing it; and not only ſo, but protects and encourages all Men in writing for it, in all ſober Endeavours to maintain and propagate it, and takes care that they ſhall have all the Conveniencies they can deſire of ſerving God according to it. This I call defending the Chriſtian Religion. And I am miſtaken if this

may not be done without hurting any one Man for not being of this Religion: Therefore, if by the Blaſphemy and Profaneneſs in this Paragraph, theſe Gentlemen mean the Infidelity before-mentioned, or Diſbelief of the Chriſtian Religion, and the Publication of ſuch Diſbelief; and if by Suppreſſion in this Paragraph, they mean a Suppreſſion by Force; then I do ſay, that the Suppreſſion of Blaſphemy and Profaneneſs (meaning by Suppreſſion, Blaſphemy and Profaneneſs as aforeſaid) is ſo far from being of Service to his Majeſty, and the Proteſtant Succeſſion, that I think nothing can be more contradictory to the Deſign of it.

The Proteſtant Succeſſion was eſtabliſhed among us by the good Providence of God, for the Protection of our Religious and Civil Rights and Liberties. Religious Liberty, or Liberty with regard to Religion, ſeems to conſiſt in nothing elſe but thinking about Religion in what way we judge proper, and the openly avowing and expreſſing ſuch Thoughts, and worſhipping God, as we judge proper. And it is a Right which every Man ought to enjoy (and which therefore the Proteſtant Succeſſion was deſigned to protect) to exerciſe this Liberty in all Inſtances not hurtful to any body elſe.

elſe. Civil Liberty is a Liberty to do what we judge proper: This therefore is likewiſe our Right, with the ſame Reſtriction as before, that we don't hurt any body elſe by it.

To explain both theſe by an Inſtance or two. If any Man think that after the Words of Conſecration, the Bread and Wine is, or is not tranſubſtantiated into the very Body and Blood of Chriſt, he has a Liberty (which I call a Religious Liberty, or a Liberty with regard to Religion) to think ſo. And farther, he has a Liberty to receive the Sacrament according to the way of the Church of *England*, or according to the way of the Church of *Rome*, or not at all, but he may ſerve God without either Bread or Wine; and it is his Right to be protected in the Exerciſe of this Liberty, provided that in ſo doing he hurt no Man. So for Civil Liberties: I have a Liberty to build a Houſe, or not to build it; and it is my Right to be protected in the Uſe of this Liberty, with this Reſtriction as before, that in uſing it I hurt no Man.

Before I leave this Paragraph, I cannot but obſerve how they have drawn in by Head and Shoulders, the Mention of the Foundation of

his Majeſty's Government. For the Life of me, I cannot find how any Man's believing or not believing the Chriſtian Religion, makes the Foundation of his Majeſty's Government (I ſuppoſe they mean his Title to the Crown) a Bit the better or the worſe. I take it, his preſent Majeſty reigns over us by a better Title than any one Prince in the World has to reign over his Subjects: For he was called in by the united Conſent and Deſire of all Orders and Degrees of Men, for the Protection, as I obſerved before, of our Religious and Civil Rights and Liberties, which, before the late happy Revolution, we had no Security that we ſhould enjoy an Hour: And it being one of thoſe Liberties, that every Man ſhould ſerve God his own way (not prejudicial to Society) and he having a Right to exerciſe this Liberty, I can by no means underſtand how his uſing it can at all alter the King's Title to the Crown, altho' it ſhould carry him even to a Diſbelief of the Chriſtian Religion.

I forbear to go any farther in examining this Preſentment. The Books mention'd in it, and preſented, *viz. The Fable of the Bees*, and the *Britiſh Journal*, N° 26, 35, 36 and 39, I never read, and therefore ſhall not concern myſelf

ſelf about them at preſent. They that have a Mind may read them themſelves, and judge for themſelves.—But I chuſe to ſay thus much, that I might, if poſſible, in ſome Meaſure, aſſuage that unchriſtian, inhuman Spirit of Perſecution, which I hoped was well nigh extinguiſhed in the *Engliſh* World, but to my Sorrow I ſee is not. I am myſelf a Chriſtian, and a Proteſtant, and not only ſo, but of the Church of *England* too. But with all this, I am a Man; and as ſuch related to all other Men. *Homo ſum humanum nihil à me alienum puto.* I never will hurt the Hair of any one's Head, for his differing with me in Opinion, or for offering me any Reaſons, publickly or privately, for his ſo doing. It would be making this World too happy, if all were to act by this Rule, and too much like that Place, where, to uſe the Words of the excellent Archbiſhop *Tillotſon*, *All Diſputes ſhall be made an End of, not by Canons or Decrees, but by that Charity which never faileth.*

I am, &c.

SIR,

I Lately ſent you ſome Remarks on a Preſentment made by the Grand-Jury of *Middleſex* to the Court of *King's-Bench*, in the Year 1723. As I had not Time then to go through that Preſentment, ſo I take this Opportunity to ſend you my Thoughts upon the latter Part of it, which I then left untouch'd.

That I did not ſtop ſhort then, becauſe there was nothing left which deſerved Animadverſion, you will ſee by their very next Paragraph, which is as follows: "So reſtleſs have theſe "Zealots for Infidelity been in their diabolical "Attempts againſt Religion, that they have, "*firſt*, openly blaſphemed and denied the Doc- "trine of the ever-bleſſed Trinity, endeavour- "ing by ſpecious Pretences to revive the *Arian* "Hereſy, which was never introduced into "any Nation, but the Vengeance of Heaven "purſued it." I ſhall not take Notice here of the abſurd Charge which theſe Gentlemen bring againſt theſe Zealots for Infidelity, as they are pleaſed to call them; which is, that among other Attempts [to propagate Infidelity] they have endeavoured to revive the *Arian* Hereſy, *i. e.* among other Attempts to propagate Infidelity,

delity, they have endeavoured to make Men believe in Jeſus Chriſt; unleſs you will ſuppoſe that *Arians* do not believe in Chriſt, which is abſurd to the higheſt Degree: For no Man ever thought the *Arians* to be Infidels, how much ſoever they may deſerve the Name of Heretics. But thus it is, do but call Men ill Names, and you do the Buſineſs: Infidels or *Arians*, it is all one: If they don't believe as we do, they had as good not believe at all.

Nor ſhall I trouble myſelf with enquiring whether any of the Gentlemen of this Jury, or the Sheriffs who returned them, know what the *Arian* Hereſy was, or wherein it differs from the Truth. It is poſſible theſe Gentlemen, or ſome of them, or whoever drew the Preſentment for them, are ſo well read in Eccleſiaſtical Hiſtory, as to be able to ſtate *Arius*'s Doctrine, and confute it; which, if they could, would be a much better Way of driving it out of the World, than by complaining of it to the Judges, who, I believe, never met with any Account of it in *Plowden*, or my Lord *Coke*'s Writings. Nor will I ſuppoſe that this ſame Jury were either ſo ignorant as not to underſtand what *Arianiſm* is, the Revival of which gives them ſo much Offence, or ſo diſhoneſt as to preſent and com-

plain of a Thing which, for ought they knew, might be the Truth. But it is ſhocking to hear them cry out that the *Arian* Hereſy was never introduced into any Nation, but the Vengeance of Heaven purſued it. I defy them to ſhew one Inſtance of this: For ſuppoſing a Nation had embraced the *Arian* Hereſy, and while continuing in it, had been overtaken by Famine, Sword, or other Cataſtrophe, are they ſure it was the Vengeance of God that inflicted it? Are then all the unhappy Events of War, or Miſeries of Poverty, ſo many certain Marks of God's Anger? And ſhall not God deal out his Diſpenſations to a Nation, but theſe preſumptuous Grand-Jury Men ſhall pretend to fathom his Purpoſes therein? Was it the Vengeance of God which made the People of *France* to fall before our victorious King *Henry* V. and the ſame Vengeance of God which drove us out again under his pious Son and Succeſſor *Henry* VI?

Or ſuppoſe the Vengeance of God to have fallen upon an *Arian* Nation, was it certainly upon the Account of that Hereſy? Are they ſure that was the Crime which drew down God's Anger? Were there no Murders, Adulteries, Perjuries,

Perjuries, or Perſecutions in thoſe Times? Or were there any Marks in the Vengeance inflicted, whereby to diſtinguiſh the Cauſe for which it was ſent? If not, why do theſe preſumptuous Men take upon them to ſay for what Cauſe God Almighty thought fit to chaſtiſe a People? As if they were Privy-Counſellors to God, and had aſſiſted at the going forth of the Decree.

I have often thought how ridiculous it muſt appear to any ſuperior Being, who may be ſuppoſed to obſerve the Behaviour of Men, to ſee with what fooliſh Malice and ill-judged Zeal, they throw God's Judgments at one another, utterly ignorant of God's Purpoſes, and yet ſaucily interpreting his Actions? A Humour which you may ſee handſomely expoſed in ſome of *Cato*'s Letters, particularly in the firſt of the Third Volume.

I ſuppoſe the Diſciples were in this Mood, and fancied themſelves a Grand-Jury, when they called for Vengeance from Heaven upon the *Samaritans*. But our Saviour rebuked them, and ſaid, *Ye know not what Manner of Spirit ye are of, for the Son of Man came not to deſtroy Men's Lives, but to ſave them.* Read Archbiſhop *Tillotſon's*

Ketſon's incomparable Diſcourſe on that Text, preached upon the 5th of *November*, before the Houſe of *Commons*.

Another of their Paragraphs runs thus: "They [theſe Zealots for Infidelity] have endeavoured to ſubvert all Order and Diſcipline of the Church; and by vile and unjuſt Reflections on the Clergy, they ſtrive to bring Contempt on all Religion, that by the Libertiniſm of their Opinions, they may encourage and draw others into the Immoralities of their Practice." An abſurd Charge too, this againſt Infidels, that they endeavour to ſubvert all Order and Diſcipline in the Church, when every Body knows an Infidel is one that would have no Church at all. But then, by vile and unjuſt Reflections on the Clergy, they ſtrive to bring Contempt on all Religion.

To caſt vile and unjuſt Reflections on any Set of Men, is a barbarous and inhuman Practice: But how that tends to bring Contempt on all Religion, I mean among thinking Men, I cannot ſee. Suppoſe it had been true in Fact, that there never had been an honeſt Clergyman this hundred Years, or were not at this Time in *England*, is Religion ever the worſe for that? whether

whether by Religion you mean the Chriſtian Religion, or the Religion of Nature.——But here lies the Thing; you may caſt rile and unjuſt Reflections upon the Phyſicians, Lawyers, or Merchants as long as you will; but if you once come to touch the Clergy, Religion is at Stake: Whereas the Truth is, Religion has nothing to do with the Characters of the Clergy. Therefore, Reflections upon the Clergy, juſt or unjuſt, though they may hurt the Clergy, cannot bring Contempt on Religion, but among ſuch People as think the Clergy to be the Makers of our Religion, the Authors and Finiſhers of our Faith; a Character ſure which they dare not aſpire to.

One Paragraph more, and I have done: "That a general Libertiniſm may the more "effectually be eſtabliſhed, the Univerſities are "decried, and all Inſtructions of Youth in the "Principles of the Chriſtian Religion are ex-"ploded." The Univerſities have, like other Places, a Mixture of Good and Bad: And why ſhould any Man be blamed for decrying what is blame-worthy in them, the Lazineſs, Pride, and Drunkenneſs of many of their Members, and above all, their bitter and unchriſtian perſecuting Zeal againſt all who diſſent from them?

Not-

Notwithſtanding the Univerſities, and the Principles of Religion are thus prettily link'd together in one Sentence, I am of Opinion that Chriſtianity may be learn'd out of a College. And I will venture to aſſert (withal deſiring any body that knows the Univerſities better than I do, to ſet me right if I am miſtaken) that however proper Places they may be for the teaching other Excellencies, yet there is one Principle of Religion, which you may ſooner learn in any other Place in *England*; and that is, that Moderation and Temper, Meekneſs and Charity, which is the Characteriſtic of the Chriſtian Religion; and without which all the Religion in the World is not worth a Braſs-Farthing.

I am, &c.

SIR,

I Sent you, in two Letters, ſome Remarks upon a Preſentment made to the Court of *King's Bench*, by the Grand-Jury of the County of *Middleſex*, in the Year 1723. I ſhould have hardly given myſelf that Trouble, but have ſuffer'd it to lie under that Neglect which the Court of *King's Bench*, and all other good Men

Men ſeem to have had of it, were it not that we ſee it now revived, and almoſt in ſo many Words repeated by a Preſentment made by the Grand-Jury of the County of *Middleſex*, the laſt Day of *Michaelmas* Term laſt. Some Obſervations upon which I take this Opportunity of ſending you.

" We the Grand-Jury of the County of " *Middleſex*, conſidering that the Welfare of " Religion, and the State, are the ſame, and " their Intereſts ſo cloſely united, that any In- " croachments made upon the one, have al- " ways threatned, and often ſubverted the o- " ther." Suppoſing them by *Religion* in this Paragraph, to mean the Chriſtian Religion; then, I think, nothing can be more falſe than what they aſſert. The Welfare of Religion, and the State, are ſo far from being cloſely united, that ſuppoſing the Religion to be changed, no imaginable Reaſon can be given why the State ſhould not continue in the ſame Strength and Vigour. King, Lords and Commons may ſtill go on: The *Exchange* and *Weſtminſter-Hall* be as much frequented: Trade may flouriſh, and Juſtice be duly adminiſtred, notwithſtanding the Change of Religion. On the other Hand, if the State be any ways al-

ter'd,

ter'd, what hinders but the Religion of the Country may ſtill continue the ſame? Should either the Houſe of *Lords* or *Commons* be laid aſide (either of which would make an Alteration in the State, with a Witneſs) would it follow, that therefore the Nation would become Jews or Infidels? How abſurd then is it, thus to blend the Intereſts of Religion and the State, *i. e.* the Intereſts of this World, and the next, which have really nothing to do with one another (farther than as I ſhall obſerve hereafter) the one reſting in the Minds and Conſciences of Men, the other in the outward Peace and Affluence of the Public.

I ſay not this as if I deſired any Alteration of the Religion, or of the State of this Nation: On the contrary, I verily believe no Nation under Heaven enjoys ſo pure a Religion, no Nation ſo good a Model of Civil Government, as we do at this Day. But I ſay it, becauſe I would not have People think, that, if the Chriſtian Religion were in Ten Times the Danger it is, from the Writings of Infidels, this is the proper Way of defending it. I ſay it again, Preſentments by a Grand-Jury are the worſt Way in the World, except Dragoons, of defending the Chriſtian Religion againſt the Writings

make a Man diſſemble, and ſay he is a Chriſtian when he is not, and ſo may help to ſend him to the Devil for his Hypocriſy; but they cannot make him a Chriſtian, *i. e.* they cannot make him believe in his Heart, however he may confeſs with his Tongue, that Jeſus is the Chriſt.

To ſuppoſe the Practice of puniſhing Men for not profeſſing the Chriſtian Religion, or for profeſſing the contrary, to be pleaſing in the Eyes of our Saviour, we muſt ſuppoſe him to have ſpoken thus to his Apoſtles.——*Go ye and teach all Nations: Preach up the Duties which I have commanded you, and which you have ſeen me practiſe, Meekneſs, Charity, and mutual Forbearance of one another. And to convince Men the better, lo I give you the Power of working Miracles, whereby the Divinity of your Miſſion may be evident to the Senſes as well as Reaſon of Mankind. Behold I ſend you forth as Sheep among Wolves: Be ye therefore wiſe as Serpents, and harmleſs as Doves. But mark me; I would not have you keep to this Behaviour too long. What I direct now is only for twenty or thirty, or an hundred or two hundred Years, according as you ſucceed in bringing over the Powers of the World to your Side: As ſoon as that is done, you muſt be quite*

quite other Sort of Men. Don't ſuffer any Body to ſay a Word againſt my Religion: Or if he do, and offer to bring never ſo plauſible Reaſons for his Infidelity, take care he be diſpatch'd, or ſoundly chaſtiſed ſome Way or other: By Sword or Famine, Poiſon or Preſentment. —I preſume every Reader will agree with me, that ſuch Sentiments of our Saviour as theſe, are blaſphemous and ſhocking to the higheſt Degree. But whether they are not the Sentiments of all ſuch Chriſtians, as perſecute others for their Infidelity, I leave to be conſidered.

I am, &c.

S I R,

I Go on with my Obſervations on the Preſentment made to the Court of *King's-Bench*, by the Grand-Jury of *Middleſex* laſt *Michaelmas* Term, 1728. I think I have ſaid enough in my laſt to ſhew that the Welfare of Religion, (meaning the Chriſtian Religion) and the State (meaning the preſent, or any other Form of Civil Government) are not the ſame, but ſeparate and diſtinct one from the other, as much as the Intereſts of this World differ from thoſe of the next, and that each may ſubſiſt in

Healt

Health and Vigour, though you ſuppoſe the other altered.—And herein conſiſts the true Notion of the Independency of the Church on the State; which ſome, I fear, wilfully miſtaking, have contended that the Clergy (whom alone they call the Church, when indeed they are not the thouſandth Part of it) ought to be exempt from the State, *i. e.* from the Cogniſance of the Civil Magiſtrate; and that they only, of all the King's Subjects, ſhould have Authority to commit Murder, Adultery, or any other Crimes, without being called to account for it, by any but thoſe of their own Order. A claim which the Company of Merchant-Taylors might as well ſet up! Whereas all the Independency of the Church on the State, which I conceive reaſonable (and I ſubmit what I ſay to every body's Judgment) is only this, That whatever Religion takes Place, the State ought not to be any ways moleſted; and whatever Form of Government takes Place, Religion ought not to be diſturb'd, but left to work its own Way upon the Minds and Conſciences of Men. We chuſe ſuch a Religion, becauſe we think it will carry us to Heaven; and ſuch a Form of Government, becauſe we think that moſt conducive to the Safety

Safety and Happineſs of the Public: Which are very different Conſiderations, and quite *independent* of each other.

How little Foundation then is there to aſſert, that any Incroachments made upon the one, (upon Religion, in our Country the Chriſtian Religion) have always threatned, and often ſubverted the other, *i. e.* the State: I mean, how little Foundation is there to aſſert, that, in Reaſon, this ought to be expected? for I will agree with theſe Gentlemen, that in fact, the Caſe has been ſo. Incroachments made upon the Religion of the Country, have often (I will not ſay always) threatned, and even ſubverted the State: But then, let us enquire a little how this comes about.—Firſt of all, Men may have deſigned, at the ſame Time, to ruin both Religion and the State: But then, the Ruin of Religion, is not therefore the Ruin of the other:—Or where Men deſign the ruin of Religion, and execute that Deſign by force, this is a direct attempt upon the State, becauſe of the Force uſed. But it does not therefore follow, that this Deſign againſt Religion, if it had been carried on only by Writing and Argument, would at all have hurt the State.

Again,

Again, thirdly, (and which is a very likely Means of hurting the State) if ſome have attempted, though only by Writing and Argument, to change the Religion, others not content with Writing and Arguing on its ſide, (the only proper Means of defending it in ſuch Caſe) have drawn the State into the Quarrel; and rather than ſee their Religion loſe any Ground, have hazarded the State in the Defence of it. But in this Caſe, who is to bear the Blame of the Ruin of the State? they who do not meddle at all with it, but only argue againſt the Religion of the Country, or they who uſe Force in the Defence of that Religion, and ſo embroil the State in a Queſtion in which it ought to be no way concerned. St. *Paul* made Incroachments upon the Religion of the *Epheſians*, and a great Uproar enſued thereon, *Acts* xix. which, for ought I know, had it not been for the Prudence of the Town-Clerk, might have ſubverted the State. But who was to blame for that? St. *Paul* and his Companions who preached the Goſpel, or *Demetrius* and the Craftſmen, who, not content with oppoſing Argument to Argument, were for uſing rougher Methods with the Chriſtians.

If Infidels endeavour to propagate their Infidelity by Force, thoſe Endeavours muſt, to be ſure, affect the State; and in ſuch Caſe, I ſhould thank a Grand-Jury who would take care, *ne quid detrimenti Reſpublica capiat.* But ſo long as Infidels keep themſelves to Writing only, and Argument, if the State ſuffers any thing in the Diſpute, it muſt be by the Folly and Wickedneſs of thoſe who make the State a Party, by uſing Force. They who firſt uſe Force on either ſide the Queſtion, are the Enemies of the State; and as ſuch the State ought to have a watchful Eye over them.—I do not know what Opinion the Gentlemen of this Jury may have of the Goodneſs of the Cauſe of Chriſtianity: (It ſeems as if they miſtruſted it a little, by calling in a foreign Aid; for ſuch I call all Force, whether Civil or Military.) But for my Part, I have ſo good a one, that let the Doctors of Infidelity produce never ſo many Volumes, let them draw out their whole Train of Artillery, I think we have no Reaſon to fear them. When Reaſon and Argument are left fairly to combat againſt Reaſon and Argument, Victory will incline to the ſide of Truth.

I am, &c.

SIR,

SIR,

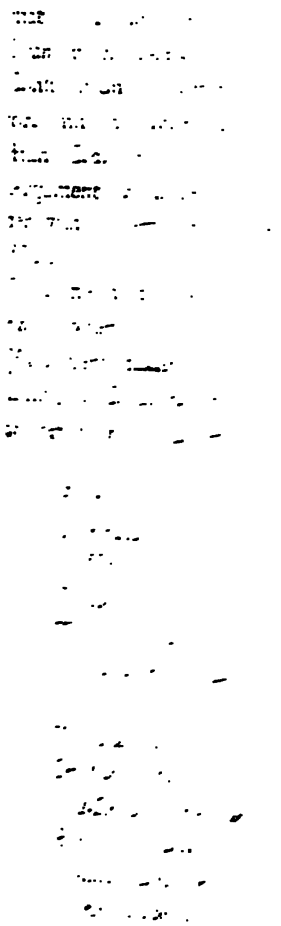
YOU will give me leave to trouble you with another Letter on the Preſentment made by the Grand-Jury of *Middleſex* laſt *Michaelmas* Term. —— They go on, "And "that the Wiſdom and Happineſs of our "Conſtitution are ſuch, that our Holy Reli-"gion is eſtabliſhed and guarded by it equally "with the Perogatives of the Crown, and the "Liberties and Properties of the Subjects." I do agree, that the Wiſdom and Happineſs of our Conſtitution are ſuch, that our Holy Religion is eſtabliſhed and guarded by it in the ſtrongeſt Manner. But from what is it guarded? from the Reaſonings and Writings of its Adverſaries? God forbid! I hope that Day will never come, when it ſhall be unlawful for any *Briton* to make an Enquiry into the Foundation and Reaſonableneſs of every Religion in the World, to chuſe that which he thinks moſt pleaſing to God, and to defend his Choice by all the *Arguments* he can think of. If ever that Liberty is taken away, the next ſtep muſt be, that as we are debarred from chuſing any Religion, but what our Governors think proper,

ſo

ſo much under the Influence of ſome particular Sect in the Reigns of the two Princes of the Houſes and Families of Popery, Superſtition and Tyranny, that King William, the glorious and immortal Deliverer, the Enemy of Tyranny and Tyrants, and the Subduer of all Oppreſſion, ſeeing the Cataſtrophe, he might have spared the many Intrigues he underwent for the Service of Mankind, and we the great Expence of Blood and Treaſure, which we were at to maintain him on the Throne. Was it not a ſhort ſighted Liberty that ſtood all for near fifty Years, that we might turn back again into our old State of blind Submiſſion to the Dictates of Pride? How can you be of this Opinion, Gentlemen, of the Whig Intereſt, as to think his Sacred Majeſty only ſo calculated only for his own Time? His Cares extend to future Poſterity: Even in the laſt Hours he demanded of his Royal Son, *What can I do more for England?* Excellent good Prince, but as who can have ſufficient Charity and Indulgence, which all the Kings of *England* never knew, may Heaven in its Mercy of all Time. That they [illegible] by the Example which [illegible]

all the Kings of *England* has ſet them, may uſe that Power which God has put into their Hands, for preventing, or at leaſt puniſhing all Injuries which one Man may do to another; but never for the forcing any Man's Conſcience in Matters of Religion. For God's ſake, is it neceſſary, in order to the eſtabliſhing and guarding of our Holy Religion, that we ſhould deal about Blows upon all thoſe who are of a different? Was it firſt propagated by this Means, or will this ever be the proper Means of defending it?—I deſire Gentlemen would conſider the Conduct of that great and good Prince I mentioned juſt now, upon a very ſolemn Occaſion, at his taking the Coronation Oath. (I have not the Book by me, and ſo may miſtake in ſome Particulars.) He was then going to ſwear, that he would defend and maintain the eſtabliſhed Church of *Scotland*; but he deſired all about him to take Notice, that he never deſigned by this to become a Perſecuter: He would maintain and defend that Church, but he would hurt no Man for diſſenting from it. And by the ſame Rule, if by the Wiſdom and Happineſs of our Conſtitntion, our Holy Religion is eſtabliſhed and guarded; (as I acknowledge it is, and rejoice

that



Yes, Britons *yes, with ardent Zeal,*
I come the wounded Heart to heal,
The wounded Hand to bind:
See Tools of Arbitrary Sway,
And Prieſts, like Locuſts, ſcout away,
Before the Weſtern Wind.

Law ſhall again her Force reſume,
Religion clear'd from Clouds of Rome,
With brighter Rays advance.
The Britiſh *Fleet ſhall rule the Deep,*
The Britiſh *Youth, as rous'd from ſleep,*
Strike Terror into France.

Nor ſhall theſe Promiſes of Fate
Be limited to my ſhort Date,
When I from Cares withdraw:
Still ſhall the Britiſh *Sceptre ſtand,*
Still flouriſh in a Female Hand,
And to Mankind give awe.

But know theſe Promiſes are given,
Theſe great Rewards imperial Heaven
Does on theſe Terms decree;
That ſtrictly puniſhing Mens Faults,
You let their Conſciences and Thoughts
Reſt abſolutely free.

Let

Paragraph, if it had not been for thoſe four Words, *as it is called*. I think, I know what Sincerity is, but what Sincerity as it is called, is, I cannot ſo eaſily gueſs, Sincerity, as it is called may be any thing: It may be not Sincerity, but Hypocriſy. Therefore, I will take the liberty to leave out thoſe four Words, (which ſeem to me mightily to diſturb the Senſe) and cannot help ſaying, that a Freedom of thinking and acting whatever Men pleaſe, if done in Sincerity is not contrary to any Principle of the Goſpel that I know of, but perfectly agreeable to it On the other hand, whatever any Man does not in Sincerity, I fear will find but poor Acceptance at God's hand: So that to think and act with Sincerity, is not only not inconſiſtent with the Goſpel, but is indeed the whole Duty of Man; the one thing neceſſary, that which gives Grace and Acceptance to every thing a Man does. Put Sincerity to any Action, it immediately renders that Action pleaſing in God's ſight: Take away the Sincerity and the Action becomes odious to him. The Gentlemen who made this Preſentment, (ſuppoſing it to be an abſurd, unjuſt Preſentment if they did it in Sincerity, acted commendably: If they did it not in Sincerity, I leave them to beſtow a Name upon it and to conſider what they will anſwer, when they

they come in as presumptive [illegible]
erring Tribunal. [illegible]
should have taken [illegible]
Sincerity, which [illegible]
great Treat. — I will [illegible]
what I say of Sincerity [illegible]
a Man to use [illegible]
in order to attain [illegible]
provement, which [illegible]
his Thoughts and [illegible]
Bigotry, or the like, [illegible]
he become without excuse.

To suppose such [illegible]
use of his Reason, [illegible]
goes about any Action [illegible]
pleasing to God, [illegible]
is to suppose [illegible]
Master, one who [illegible]
all-adventurous [illegible]
Thoughts of [illegible]
how it is possible [illegible]
self, so as to become [illegible]
Man act contrary to [illegible]
to be sure will [illegible]
sure. Must he [illegible]
cerity, as it it is [illegible]

ſay, the Principles of the Goſpel will not allow it. Which way muſt a Man act?

I readily agree, that Sincerity (either real, or as it is called) is no Excuſe before human Judicatures, who, judging of Men by their Actions, take it, that when a Man does an ill Action he does it with an ill Intent. But God, who knows the Heart, can judge of its Sincerity or Inſincerity.

In the next Paragraph but one, they ſay; "It is this Infidelity, and theſe licentious Prin-"ciples, that are the Source of thoſe flagrant "Enormities and unnatural Vices, not fit to be "named amongſt Chriſtians." If theſe Vices are not fit to be named amongſt Chriſtians, I would gladly know why they are printed in Capitals in the Title-Page of this Preſentment, and foiſted in between Infidels and impious Books. And as for being caus'd by Infidelity, I dare venture a Wager, that every one of thoſe who lately ſuffer'd for that unnatural Vice, believ'd the Trinity. On the other hand, in *Italy*, under the Pope's Noſe, where all free Inquiries into Matters of Religion are quite ſhut out, every body knows that Vice reigns more than in any other Part of the World.

"The

" The Diſhonour that the exceſſive Growth " of Hereſy, Infidelity, and Profaneneſs hath " brought on our Church and Nation, &c."

The Growth of Hereſy and Infidelity, can bring no diſhonour in the World on thoſe who continue in the Orthodox Faith, more than that they may be ſuppoſed, either thro' Lazineſs or Ignorance, not to have brought good Arguments in order to convince them. But if the Orthodox Believers have acquitted themſelves as they ſhould do in this reſpect, all the Diſhonour that remains will belong to the Hereticks and Infidels.

" Our Eccleſiaſtical and Civil Conſtitution " muſt needs undergo reproach, as if we either " wanted Laws to puniſh ſuch Enormities, or " Zeal to turn the edge of thoſe Laws upon the " daring Offenders." As for Hereſy and Infidelity, (for I meddle not with the word Profaneneſs, not knowing in what Senſe the Gentlemen uſe it) no body will reproach us for not puniſhing them, but ſuch as love to copy after Popery. I fancy I could name a whole Nation, (a Nation, the Welfare of whoſe State is pretty much link'd with ours) that would have quite another Notion of us.

" Nevertheleſs, in hopes of the Aſſiſtance of " this Honourable Court, to ſtop this Torrent of " Infidelity

" Infidelity and Profaneneſs, which may other-
" wiſe draw down the Vengance of Heaven on
" this Church and Nation; We the Grand-
" Jury, *&c.*" It comforts me to think, that I live under the Providence of a good God, who will not ſend down his Vengeance on a Nation, whenever a Grand-Jury thinks fit to call for it. On the other hand, if we heartily beſtir ourſelves in endeavouring to confute our Adverſaries; then I hope, we ſhall not only ſtay God's Vengeance, (who would not have deſtroy'd *Sodom*, if there had been five righteous Men in it) but likewiſe ſtop this ſame Torrent of Infidelity. But if we chuſe rather to beat our Fellow-Servants, and deal about Blows upon ſuch as we cannot convince by Argument; I much more fear, that we ſhall draw down the Vengeance of Heaven for our Uncharitableneſs, or rather we ſhall have no occaſion for it, but may make a ſhift to deſtroy one another without it: For Perſecution, let it begin where it will, if you let it alone, will never reſt till it have deſtroyed good part of Mankind.

I am, SIR,

Your Humble Servant,

JOHN WICKLIFFE.

A VIN-

A

VINDICATION

OF THE

QUAKERS:

OR, AN

ANSWER

TO THE

Bp. of *L*—'s *Charge* againſt Them,

And the Late

DEFENCE *of that* CHARGE.

To which is added,

A more *full* and *perfect* Account of the *QUAKERS* and their Doctrines, occaſioned by Dr. HENRY MORE's *Opinion* of them.

Firſt Printed in the YEAR 1730.

A

VINDICATION

OF THE

QUAKERS.

THERE have been in all Ages, and all Countries, *a Set of Men*, whoſe *Temporal Intereſt* lay in promoting *certain Doctrines*, which they agreed to call *Religion*; and as long as *ſuch Men* have Power in their Hands to get their *profitable Opinions* eſtabliſhed by Law, ſo long there will be *Two Religions* in the World: the Religiou of *Nations*, and the Religion of *private Men*; the Religion of *Faſhion*, and the Religion of *Truth*; the Religion made by *human Contrivance* for the Sake of *Power and Wealth*, and the Religion *revealed by God*, and *recognized by Reaſon*, to lead us to Happineſs here, and qualify us for the Favour of the *Supreme Being* hereafter.

Between

Between theſe *two Religions* there will be eternal War: For the Men of the *public Religions*, who are every where a very great Majority, will be ever *miſrepreſenting*, *diſtreſſing*, and *perſecuting the Few* who embrace *Truth*, *and practiſe Virtue*, and ſo ſtand in no need of the Doctrines which *deſigning Men* have propagated *for their own Sakes*.

The Sect called *Quakers* hath been more abuſed by Prieſts of all Denominations, than any other *Religious Sect* in the World; and the plain Reaſon is, becauſe no Man can *get* any Thing by their Religion, but *Tranquillity of Mind*, ariſing from a Conformity to the Principles and Precepts of it. This hath been the Reaſon why not only the *Clergy* of the Church of *England*, but the *Diſſenters* of all Denominations, have fallen with ſo much Weight and Fury upon them. It was no great Wonder, indeed, that ſo much Rage ſhould be ſhewn againſt ſuch an innocent People by the *Bigots* and *Enthuſiaſts* of *Cromwell*'s Time; nor by the *High-Church perſecuting Clergy* in *Charles* the Second's Reign: But now, Forty or Fifty Years after the *Revolution*, when *Liberty of Conſcience* is eſtabliſhed, and the *Nature of Religion*

gion enquired into, and whether the Sect ſhould ariſe a Set of Men who are for reviving the old *pious Work* of calling Synods, Excommunicating, and Inflicting the Cenſures of the Civil Power for Religious and Eccleſiaſtical Matters, is ſomewhat doubtful.

Mr. Smith, a Country Clergyman, in a *City Bible*, begins the Accuſation made upon the Quakers. The Title of —— into it, and charges them with manifeſt Blaſphemy, in a Book delivered to the King as lately there is publiſhed a Copy of the Book of L——'s Charge againſt the Quakers, in which Book are Things to this Purpoſe of them:

" That the Founders and Leaders of the Quakers were guided by the Spirit of the Word *now*; as Men are led by the Spirit of *Eccleſiaſtical Power*, " to the Belief of an " *Outward Chriſt*; to receive Juſtification by " *the Faith* in him; and Remiſſion of Sins, by " his *Satisfaction and Merits*: That they alſo " *prized* above the great Fundamental Point of " the Goſpel; and denied the Scripture to be " the *Rule of Faith*."

That

Theſe Things are affirmed; and a vaſt Number of *Quotations* are brought from the *Quakers* Books to prove the Charge: All nothing to the Purpoſe.

To the *Charge itſelf*, we ſhall ſpeak in ſuch a Manner as to convince every *unprejudiced* Man of the *Injuſtice* of it.

That the *Founders and Leaders* of the *Quakers*, as *George Fox* and others, were *Deiſts*, is impoſſible to be *believed* by any Man, who is not made on purpoſe to believe every Thing but what's *reaſonable*: For ſome of theſe *Founders* were without *Learning*, and without *Reading*; they had converſed only with the lower Sort of People. There were *no Deiſts* then in the Kingdom; nor was *the Name* ſo much as known. It appears from all their *Writings*, they were ſo far from being *Deiſts*, that they were *covered all over* with Chriſtianity: Their *whole Religion* was borrowed from the *Bible*: They had not a *Notion*, a Phraſe, nor hardly a *Word*, but what was *ſcriptural*; ſuch as *Chriſt in them*, *Light*, *Spirit*, &c. They would neither *preach*, nor *pray*, nor *ſpeak*, nor *look*, nor

dreſs,

dress, [illegible] near as [illegible] to *Jesus Christ* [illegible] Precepts. [illegible] *stian*; [illegible] Christian [illegible] *Divine Mission* [illegible] *sent of God* [illegible] tained in the [illegible] *Fundamental* [illegible] his Gospel [illegible] Men believe [illegible] the Christian Faith. [illegible] believe, that the [illegible] the *Miracles* [illegible] died on the Cross [illegible] Dead, and [illegible] is impossible [illegible] *inconsistent* with the [illegible] nity, (as the Title Page of the Book [illegible] sets forth) become a Man [illegible] *stian*, who believes Jesus Christ [illegible] *God* to teach Virtue, and who practiſes the *Virtue* which Christ taught. The Charge of *Deiſm* againſt the Quakers, [illegible] moſt *unjuſt* a Man can be guilty of, [illegible] trary to common Senſe, and the Reaſon of [illegible] is as evident as the Light of the Sun

For

But to go on: They are charged with denying an *Outward Chriſt*; derogating from the *Neceſſity of Faith* in him; and ſpeaking contemptibly of his *Satisfaction and Merits.*

To this we anſwer: That when *the Quakers* firſt appeared among us, which was about the Year 1649, this Kingdom was in the greateſt Confuſion about *Religion*; and the *particular Encouragement* given to the moſt *fanatic and enthuſiaſtical* Opinions, on purpoſe to run down *Epiſcopacy and Preſbytery*, had formed various *wild Sects and Diviſions.* But *that particular Species* of Chriſtianity which was then *faſhionable*, and taught in almoſt all Pulpits, was *Calviniſm*; or rather, *Calviniſm run mad*; in which the *whole of our Salvation* was placed on the *Merits and Satisfaction* of Jeſus Chriſt: And this was carried to that Pitch of Extravagance, as to make *Good Works* no Cauſe or *Condition* of our *Juſtification* in the Sight of God. Nay Dr. *Criſp* and other *Antinomians* aſſerted in Print, "That *David's repenting* of "his Sins, of lying with *Bathſheba*, and mur-"dering *Uriah*, was through want of being "acquainted with the *Covenant of Grace*: For "had

" had he known the *Nature* of that Covenant, " he would have known, that Chriſt HAD " REPENTED FOR HIM." To ſuch a Height of *Madneſs* was the Doctrine of an *Outward Chriſt* carried, that the *firſt Quakers*, who were *ſpiritual* Reformers, and had no other Deſign than to bring Men to *real Holineſs*, ſet themſelves with all their Might to *demoliſh* this *antichriſtian* Fabric, which, more ſure than *Popery* itſelf, abſolutely *ſubverted* the very *Deſign* of Chriſt's coming into the World; ſo that, if in their great Zeal to *reform* Mens Morals they let fall ſome Expreſſions, which, taken *ſingly*, and *without the Connection*, ſeem to look with ſome diſreſpect on Chriſt's *Outward* Appearance, and his *Merits* and *Satisfaction*, (which, as they have always declared, was far from their Intention) all wiſe Men will forgive them, well knowing that they could mean nothing elſe, than that neither Faith in an *Outward Chriſt*, nor all his *Merits* and *Satisfaction*, would ſignify any thing towards our Salvation; unleſs we hearkned to the Inſtructions of the *Spirit of God* within us, left off our Sins of every kind, and practiſed *univerſal Virtue*. This, and this only, can be their Meaning: And when they ſpeak in a *ſeeming*

Dero-

Derogation of thoſe Things done *without us*, and *for us*, they do not ſpeak of them as [abſolutely *uſeleſs in themſelves*; but as *abſolutely uſeleſs to us*, without the *ſpiritual Effects* of them on our Minds, and in our Lives. And is not this the ſame Doctrine, which, in *cooler* and *more guarded* Words, hath been preached by all the celebrated Divines of the Church of *England*, ever ſince *that Syſtem* of *John Calvin*, worſe than the worſt Part of *Paganiſm*, hath been out of Faſhion?

I appeal to all *impartial* Men for the Truth of this; who will very eaſily make Allowances for the *warm* Expreſſions of the *Founders* of Sects, when they conſider, that no *Sects* nor *Reformations* were ever *begun*, and *ſucceſsfully carried on*, without a large Share of what ſome Men call *Enthuſiaſm*, and others, the *Spirit of God*.

The next Charge againſt the *Quakers* is, That they *allegorized away* the great diſtinguiſhing *Facts* of the Goſpel, and ſo agree with Mr. *Woolſton*.

This is *abſolutely falſe*. That they *allegorized the Bible*, is true; and ſo did the *Fathers*; almoſt

moſt all Chriſtians of the *firſt Ages*; and ſome of the *beſt Chriſtians* in every Age: But there is a vaſt Difference between *Allegorizing* and *Allegorizing* AWAY.... Mr. *Flavel*, a famous Independent Miniſter, wrote a very pious Book called *Huſbandry Spiritualized*: But does it follow, that becauſe he *allegorized*, or *ſpiritualized* Huſbandry, therefore he *denied* there was any ſuch Thing as *Huſbandry*, or *allegorized Huſbandry*, AWAY?

That the *Quakers* agree with Mr. *Woolſton*, is as falſe. There is *no Agreement* between them: For Mr. *Woolſton allegorizes* AWAY; and the *Quakers only allegorize*. They are of St. *Paul*'s Opinion, who ſays, WHICH THINGS *are an Allegory*; but Mr. *Woolſton* is the very Reverſe of St. *Paul*; for he ſays, *The Allegory* IS THE THING, and ALL IS NOTHING BUT ALLEGORY: And yet the *Defender* of the Biſhop hath put Quotations from Mr. *Woolſton*, and from the *Quakers* againſt each other, as *Parallels*, when there is no Parallel at all. The firſt Quotation from Mr. *Woolſton* is this: " Many of the *Miracles* of Jeſus, as recorded " by the Evangeliſts, either in the Whole or " in Part, WERE NEVER WROUGHT; but are " only

" only related as *Prophetical* or *Parabolical* " *Narratives.*" Now, let the *Defender* bring *any Parallel* to This among the *Quakers*, and I'll give up *this Cauſe*, and own they ALLEGORIZED AWAY *the diſtinguiſhing Facts of the Goſpel.* Mr. *Woolſtoon* ſays, Many of the *Miracles* WERE NEVER WROUGHT: None of their Quotations from the *Quakers* come up to any ſuch Thing; therefore it was a flagrant Piece of *Injuſtice* to charge them as *agreeing* with Mr. *Woolſton*, when *they* ESSENTIALLY *diſagree.* The ſame may be ſaid of all their other Quotations: There is not one of them, no, not the *ſtrongeſt* and *fulleſt*, that *proves* what they are *brought* to prove; which ſhews that the *Wiſdom* of the *Defender* was *equal* to his *Honeſty.*

The laſt Charge againſt the *Quakers* is, That they deny the *Holy Scriptures* to be the *Rule of Faith.* This is *equally* falſe with the reſt: For all that follows from the many Quotations which the *Defender* hath produced is, That the Scriptures cannot be *underſtood*, neither their *Authority* nor *Meaning*, without the *Spirit of God.* By that *Spirit* they muſt be *tried*; and therefore to that *Spirit* they muſt be *ſubject.* And St. *Paul* ſays the ſame Thing, *Try the Spirits*; that is, the Pretenders to the *Spirit*, *whether they*

they be of God. Now, there was no Way to *try* those who *pretended* to the *Spirit*, but by what the *Quakers* call the *Spirit of God* in them, and what I call *the Reason of our Minds*: but if the *Spirit, at that Time*, or *Reason*, was allowed to *try Pretenders to the Spirit*, it must much more strongly, that the same *Spirit* or *Reason*, must *try all Books* which *pretend* to be given forth by the *Spirit*. By this *Spirit* or *Reason* must the *Bible be tried*, and to become a *Rule*, or *not a Rule*, just as it appears *agreeable* or *disagreeable to the inward eternal Principle of divine Light*, by which all *Doctrines*, *Opinions*, and *Books* in the World, must be *tried*.

This is a most *rational* Scheme, which will guard us against *Enthusiasm* and *Imposture*; and is the plain Meaning of the *Quakers*, and nothing else.

Thus have we *impartially* considered the *four great Charges* against the *Quakers* in the Bishop's *Defence*; and shall leave what we have said to the Judgment of every Man, who hath read the *Defender's* Quotations from the *Quakers* Books.

There are a *few other Things* which ought to be taken Notice of.

The

The Biſhop's *Defender* is very angry with a *certain Gentleman* among the *Quakers*, becauſe he went to Court to ſhew the *Injuſtice* of the Biſhop's Charge, without firſt acquainting the Biſhop with it; and ſays, "*Had not ill Manners been incorporated with their Religion*, that "Gentleman would have waited on the Biſhop "before he went to Court." But this Remark ſhews nothing but the *Vanity* of the *Defender*; and that he thought more of the *Biſhop's Title*, than of his *Chriſtian Humility*: For it could be no *Breach of good Manners* in the *Gentleman*; (who is known never to be wanting in due Reſpect to all Men) becauſe there was *no Reaſon* why he ſhould go to the Biſhop before he went to Court, ſeeing the Biſhop had *printed* his Charge againſt the *Quakers*, with his *Name* to it, AND DEDICATED IT TO THE KING. But, however, that Gentleman did, thro' *an Exceſs* of Civility, endeavour to find the Biſhop firſt, on purpoſe to let him know his *Intention*: But his Lordſhip was, where he ſhould be, at his Dioceſe; and this Fact the Biſhop knew long before *his Defence* was publiſhed.

Another Thing worth remarking upon is, The *mean Arts* of *theſe ſpiritual Gentlemen*, to render

render all Men, who differ from them in Opinion, *odious*, by raking into *private Life*, and taking Notice of *Clubs of Citizens*. This *Defender* hopes that the *Quakers* warning of their People, in their yearly Epiſtles, againſt the *Principles* of Mr. *Woolſton*, will hinder ſome Perſons of Figure in that Sect, *from frequenting the well-known* CLUB OF DEISTS: But I, who know that Club better than the *Defender* (though the *Defender* be the *Biſhop* himſelf) know, that ſome of the *reputed Quakers* who frequent that Club, are not *Quakers*: They were bred ſo indeed; and that's all. But ſuppoſe they were *real Quakers*, where is the *Crime* or the *Indecency* in frequenting a Club of Men of *different Sentiments*? I could tell the *Biſhop's Informer* of ſeveral other Clubs, where Churchmen and Diſſenters, Orthodox and Hereticks, Chriſtians and Deiſts, Believers and Unbelievers, Free-thinkers, Half-thinkers, and No-thinkers, all *moſt chriſtianly* meet together; and, notwithſtanding *Difference of Sentiments*, *love one another* heartily. This is the only Way to work off their Prejudices againſt each other: And if it don't make them *nominal*, it will make them *real* Chriſtians; and that's as well. But what would theſe *narrow-ſoul'd Bigots* do,

had they *Power* equal to their Wiſhes, when they won't permit Men of *different Sentiments* to meet together, without *Reproach* and *Scandal*? forgetting, at the ſame Time, the *real Scandal* of their own Clubs, by *low*, *lewd*, and *immoral* Converſation. The Gentlemen of *this Club* know, that theſe *mix'd Meetings* is the beſt Way of finding out Truth; and they alſo know, that as *God* diſtinguiſhes all Men *by their Actions*, ſo they ought to place *the Whole* of Religion in *ſocial Virtue*, and pay no Regard at all to *Opinions*. And they do their Duty: For they neither like a Man the better or the worſe for *any Opinions* which do not *naturally* relate to *Morals*. So that theſe *ſpiritual Inquiſitors* may go on, employ Spies, and ſeek out who the Author of this Diſcourſe is; but he'll ſave them the Trouble: For he now, *by theſe Preſents* declares, that he *knows* himſelf to be of THE TRUE RELIGION; and is, THEREFORE, of no *viſible Church*, *Sect*, or *Party* in the World; and is, alſo, *for that Reaſon*, more *capable* of judging *impartially* between the ſeveral *religious Sects* in the Kingdom.

But, before we conclude, we ought not to forget the Teſtimony of *Pickworth* of *Lynn* in *Norfolk*, relating to Mr. *Pen*'s and Mr. *Claridge*'s

ridge's departing, in the Close of their Lives, from *Quakerism*: And we have this to say, that *Pickworth* is an *Apostate* from *Quakerism*; an *Enemy*, a *mortal Enemy*; a *Church Bigot*; an Ecclesiastical Tool; capable of believing that *W. Pen* was, by the *Hand of God*, struck with *Lunacy*, because he did not *renounce* Quakerism; all this *Folly and Bigotry* appear in his own Testimony. And we have this to add, that *Part* of his Testimony is *known* to be *false*, particularly *That* which relates to *Clutton* an Apothecary in *Holborn*; who solemnly affirms, that what *Pickworth* says concerning his *stopping* Mr. *Claridge* in his Preaching, and *pulling him by the Sleeve*, &c. at a Friend's Burial, is absolutely false; and so is *another Part* of the Relation *known* to be. Now if this Fellow, *Pickworth*, is capable of publishing and setting his Name to *one* or *two Falsehoods*, the *Whole may be false*, which the *Quakers* will shortly make appear.

The Quotations which are brought from some of the *first Quakers*, to shew them *Enemies to civil Government*, signify nothing but the *Malice* of the Bishop's Defender; particularly, what is said by *G. Fox* against a *House of Lords*, was only against *Cromwell's House of Lords*; and what was said by another *Quaker* against a Go-

vernment *by a ſingle Perſon*, was ſaid, when there was *no ſuch Government* in the Kingdom. And how many *orthodox Men* of all Denominations ſwore to be true to *that Government, without King or Houſe of Lords*, every Body knows; and that Biſhop *Sanderſon*, a *moſt orthodox Churchman*, wrote for *the Duty* of ſuch *Submiſſion*. And yet *theſe Expreſſions*, which were only *occaſional*, and related to *thoſe Times*, are made *ſtanding Sentiments* of the *Quakers* about Civil Government. Such is the Juſtice of theſe Men.

To conclude: What is ſaid by the Biſhop's Defender, about *high* and *low* Quakers, is a Diſtinction ridiculous and abſurd, and more properly belongs to Gentlemen of *another Profeſſion* and *Order*. The *firſt* Quakers and *laſt* do not differ at all, but *in their Manner* of Expreſſion. Their Doctrine *ever was*, and *is*, that God hath given to all Men in the World *ſufficient Light* to *underſtand*, and *ſufficient Powers* to *perform* their Duty; and that they ſhall be accountable to God only for *that Meaſure* of Light, and *thoſe Degrees* of Power, which he hath given them: But, at the ſame Time, they piouſly thank God, and adore his *Wiſdom* and *Goodneſs*, in giving us the *Holy Scriptures*, which, in their Opinion, contain *clearer outward*

ward Means of underſtanding our Faith and Duty, and afford us *ſtronger Motives* to perform it: And they are fully perſuaded, that God will require of us *higher Degrees of Virtue*, in Proportion to the *greater Means* he hath given us of practiſing it.

Theſe are *their Opinions*; and we wiſh for the *Peace* of the World, and for the Sake of *Truth*, *Virtue*, and *Humanity*, that all Chriſtians in the World were of the ſame Opinions, and would endeavour to live according to them.

Thus have we made a *true* and *general Defence* of the *Quakers*; which is not, as theſe *Church-Authors* ſay, a *Deiſt's* playing *Quakeriſm* againſt *Chriſtianity*, but a *Proteſtant's* oppoſing *Quakeriſm* to *Eccleſiaſtical Craft* and *Tyranny*.

Doctor HENRY MORE's Opinion of the *Quakers*; with Remarks.

THE Biſhop of *Litchfield*, in his late Controverſy with the Quakers, having laid great Streſs on the Authority of Dr. *Henry More*, one of the moſt *learned and pious* Men of the laſt Age; and quoted ſome of his Writings to prove that the Quakers ſprung from the *Familiſts*, and held the ſame *wild Opinions* as *H. Nicholas*, *David George*, and other Enthuſiaſts, who *ſeem'd* to deny an *external Chriſt*, and *allegorize away the Letter* of the Scripture; we think it highly neceſſary to inform the Public, that Dr. *More*, long before he died, had changed his Opinion of the Quakers, from a more *ſtrict Examination* of their Books, and converſing with *G. Keith* and *W. Pen*, occaſioned by Lady *Conway*'s well-known and favourable Opinion of that Sect.

For a Proof of this, we refer to the Life of Dr. *More*, publiſhed by the Reverend Mr. *Ward*, about twenty Years ago, in which are ſeveral

several original Letters of the Doctor [illegible]
cularly one to W. Penn, wherein he [illegible]
"That he had carefully perused some [illegible]
"Quakers Books, and met with several [illegible]
"cellent Passages in them, that were [illegible]
"*treasure of a supreme* Knowledge and [illegible]
"riences of what appertains to a true [illegible]
"that he exceedingly rejoiced to hear that the
"Quakers had emerged from the mire [illegible]
"of an hopeful and heavenly Temper [illegible]
"that they did search after the Light [illegible]
"Gospel in the Heart, being thereby [illegible]
"were *free* from the most and worst [illegible]
"Families. And these [illegible]
"can judge, that [illegible]
"you and your [illegible]
"*and the Lord's Image*.

Here, then, the Doctor [illegible] Quakers of what he [illegible] Writings which he [illegible] of his Life; when the Doctrine of [illegible] was *new* to the World, and [illegible] *mined* and *understood* [illegible]

* The Doctor could not have [illegible] Language, to expose the [illegible] the Holy Scriptures and [illegible] the *French Wood Ruffianism*, [illegible] Sense.

this Book of Dr. *More's* Life being very well known, and very much valued by the *Clergy*, 'tis highly probable that the Biſhop hath read it: And if he has, how he will be able to juſtify it to his Conſcience, to *publiſh Dr.* More's *Opinion* of the Quakers, when he had *publickly recanted* that Opinion, we leave him to conſider.

From ſeveral Paſſages in Dr. *More's* Letters, it plainly appears, that he had the *ſame Notion* with the Quakers concerning *that inward eternal Principle* of Divine Light, which ſo *eminently diſtinguiſhes* the Quakers from all other Chriſtian Sects; and that he was himſelf *really and eſſentially* a Quaker.

Hear *the holy Man* ſpeak, in a Letter to the Reverend Dr. *J. D.* "I muſt blame you, "ſays he, that you have ſuch an Over-value "for my Perſon, *as an Inſtructor* in theſe "Things, when, if all Men would faithfully "and ſincerely follow their *truſty domeſtick* "*Guide within*, they would find a more *com-* "*pendious Way* to that Happineſs they ought "to ſeek after, which is, their *Union with* "*God*, and the living under the *Conduct* of his "*Holy Spirit.*——He would often ſpeak what "a *Monitor* we have *within* us; and ſays, "If thou wilt be faithful to thine *inward* *Guide*

" *Guide*, and deal uprightly in the holy Co-
" venant, thou wilt want no *Monitor*; thy
" Way will be made ſo plain before thee, that
" thou ſhalt not err, nor ſtumble, but arrive
" at laſt, to the deſired Scope of all thy Tra-
" vails and Endeavours, to a firm Peace, and
" unfailing Righteouſneſs, and ſhalt be filled
" with all the Fulneſs of God: And he calls
" *this Monitor*, or *ſecret Suggeſtion, a Tran-*
" *ſcript of the divine Will*, as well as the very
" *written Law* itſelf. —— Again: It is the
" modeſt Conceit you have of your ſelf, which
" makes you deſire *me* to ſuggeſt any thing
" to you: For a Soul, ſo well *awakened* into
" the *Senſe* of the beſt Things, can ſcarce want
" any *external Director or Monitor*: The *Quaker's*
" *Principle* is the moſt ſafe and ſeaſonable here,
" TO KEEP CLOSE TO THE LIGHT WITHIN
" A MAN. —— There are really *two Princi-*
" *ples* of Life in the truly Regenerate; the
" *Spirit of God*, and the *Spirit of the World*.
" —— The Regenerate have *taſted* of the
" Sweetneſs of that *divine Principle*; and are
" *drawn* by a *divine Power working in them*,
" to breath after God and his everlaſting Righ-
" teouſneſs, with *Groanings unutterable*, as
" the Scripture ſpeaks: And this Operation

" is *really and truly* of God. —— The *carnally-*
" *minded* are afraid to acknowledge any such
" *holy Inmate, as the Spirit of God*; but do
" willingly fancy the *Suggestion and Reproofs*
" of that *good Spirit* to be their *own Nature*;
" that they may the more boldly affront it,
" or turn their Backs upon it. —— *Again*;
" he calls the *saving Knowledge* of the Lord
" Jesus Christ, the Knowledge of *Christ in us*:
" that is, of his *Power, Life*, and *Spirit* in
" us.—The *divine Seed alone*, he says, is that
" which is *acceptable to God*; and *the sole in-*
" *vincible Basis* of all true Religion.——Again:
" *Inward Regeneration*, by the Operation of
" the *Spirit* into the *living Image* of Christ, is
" a GREATER PRIVILEGE than to be guided
" by the *external Person and Voice* of Christ
" among us, sounding in *our Ears*."——
(Pray mind that, a GREATER PRIVILEGE)
" Lastly, says the Doctor, the *Cause* of all
" the Wickedness in the Christian World, is
" the great Bustle about an EXTERNAL RE-
" LIGION, and the *Neglect* of the *Inward*
" *Life*, and *Spirit* of Christianity."

No Man will wonder, that the Doctor hath thus delivered the *very Sentiments* of the Quakers in their *own Language*, when he knows there

there is a *Preface* of his deſigned for *Lady* Conway's *Works*, wrote in the very *Style and Character of a Quaker*.

From all theſe *Quotations*, (Hundreds more of which *equally ſtrong* might be produced) it follows, that Dr. *More*, in direct Oppoſition to the Biſhop's Aſſertion, *abſolutely acquitted* the Quakers of *Familiſm*; or, *denying the Letter* of Scripture. *Secondly*, that he thought them *ſound Chriſtians* in all Things, but *Baptiſm and the Supper*; which *Two Cuſtoms or Uſages* of the Firſt Chriſtians, they do not deny, were practiſed *occaſionally*; but *explain* in a Senſe *different* from other Chriſtians. And, *Thirdly*, it follows, that the Doctor's Notion of the *Inward eternal Principle of Divine Light*, was the ſame with the Quakers; or, in other Words, the ſame *ſupernatural Principle* which, through the whole Bible, is aſſerted as *abſolutely neceſſary* to *underſtand and obey* the Will of God.

This *ſupernatural Principle*, the New Teſtament acknowledges, as given to *all Men in the World*: ſo that the Quakers in *this*, as well as in their *other Doctrines* and *Church-Diſcipline*, ſeem

ſeem to come the *neareſt* of any Chriſtian Sect, to *true, original, primitive* Chriſtianity; that is, to *Bible-Chriſtianity*, though not to *Church-Chriſtianity*: They do not, with *modern Chriſtians*, on purpoſe to ſupport a *human Syſtem* of Religion, EXPLAIN AWAY the Spirit of God, by ſetting up *Diſtinctions* between the *Spirit in the Apoſtles*, and the *Spirit in good Men* at all Times; between *Inſpiration*, and *Illumination*; *extraordinary* Aſſiſtances of the Spirit and *common* Aſſiſtances: *Diſtinctions*, which have no *Foundation* in the *Bible*, or in *Reaſon*.

By *this Principle*, the Quakers are alſo *eſſentially* diſtinguiſhed from *Deiſts*, as well as from *modern Chriſtians*: for there never was a *Deiſt* in the World yet, who acknowledged that God *ſupernaturally* wrought upon the Mind of Man; and the *new faſhionable Divinity*, and modern Way of *explaining* the Bible, lays aſide *the Neceſſity* of it, and places all upon the *Letter* of the Scripture and our *rational Faculties*. In Truth, MODERN Chriſtianity is little more than *Deiſm chriſtned*; or the *Religion of Nature*, under a *Chriſtian Name*: For even this very Biſhop, who writes ſo *angrily* for for Chriſtianity, as to charge the *beſt Chriſtians* with *Deiſm*, has, in his Anſwer to Mr. *Arſcott*, explained

explained thoſe Phraſes of *Chriſt in us*, &c. in ſuch a Manner, as to leave no *Chriſt* at all *within* us, nor *Spirit* of Chriſt: And ſo his Lordſhip is *even* with the Quakers; and hath done with their *Internal Religion*, what he complains they have done with his *External*.

Upon the whole it appears, that the Quakers are the *furtheſt* from *Deiſm*, and the *neareſt* to *original Chriſtianity*, of any Chriſtian Sect; and we may juſtly add, that if the Providence of God had not raiſed *them* up, we ſhould have no *living Tranſcript* of the *pure, primitive Chriſtian Religion* left in the World. They are, therefore, *as a Light ſhining in a dark Place*, to which all Perſons, who have been taught to place Religion in *performing external Rites and Ceremonies*, and *believing abſurd and uſeleſs Opinions*, would do well to turn their Eyes.

POSTSCRIPT.

A Full *Detection* of Mr. *Pickworth's Falſhoods*, concerning Mr. *Claridge*, will ſpeedily be publiſhed: And there are a great many Perſons now living, of undoubted Veracity, who were intimately acquainted with Mr. *Pen*, and who will declare that they never ſaw any Signs of Diſtraction in him, nor ever heard him drop one Word that ſhew'd the *leaſt Diſlike* to thoſe *Principles*, which he ſo *religiouſly* taught the People, and ſo *judiciouſly* defended againſt his Adverſaries.

THE TRUE
PICTURE
OF A
MODERN TORY;
OR A
HIGH-CHURCHMAN
Painted to the Life.

First printed in the YEAR 1722.

The true PICTURE of a

MODERN TORY;

OR A

HIGH-CHURCHMAN

Painted to the Life.

A *TORY* is a Monſter with an *Engliſh* Face, a *Popiſh* Heart, and an *Iriſh* Conſcience; a Creature of a large Forehead, a prodigious Mouth, ſupple Hams, and no Brains: Noiſe and Debauchery, Oaths and Beggary are the Four Elements that compoſe him; his Arms are thoſe of *Iſachar*, an Aſs couchant, of which the two Supporters are *PASSIVE OBEDIENCE* and *NON-RESISTANCE*. He ſeems to be deſcend-

ed

ed from *Eſau*, for he would fain truck away an invaluable Birth-right for a *Popiſh Pretender*: He has ſo great a Kindneſs for *Popery and Slavery*, that whenever they ſhall make a Match, he'll be ſure to put in for a Bride-man: But though ſome would fetch his Deſcent from *Eſau*, yet others (not without Reaſon) run his Pedigree a great deal higher, and take him to be a *Noadite*, or one of the Race of *Cain*, that would fain be perſecuting his Brother, merely becauſe he is more righteous than himſelf.

With reſpect to the State, a High-Churchman is a Caterpillar that devours every Green Thing in a flouriſhing Kingdom, and would ſtab *LIBERTY* and *PROPERTY* to the Heart, that he and his Fellow-Brutes, like Beaſts of Prey, might live wholly on Spoil and Rapine; they are fit only to be Subjects to *Nebuchadnezzar*, when (bereaved of Human Senſe) he herded with the wild Aſſes of the Deſart. Though they boaſt themſelves *Engliſhmen*, yet they act in all Things like *Antipodes* to their native Country, and ſeem rather the Spawn of ſome *French Jeſuit*; they are a Sort of wild Boars, that would fain root out the Conſtitution, and break the Balance of our happy Government,

vernment, by rendring that *deſpotic* which is *eſtabliſhed and bounded by Law:* He is ſo certain that Monarchy is *Jure Divino*, that he looks upon all People, living under *Ariſtocracies* or *Democracies*, to be in a State of Damnation; and fancies that the *Grand Seignior*, the *Czar* of *Muſcovy*, and the *French* King dropt down from Heaven with Crowns on their Heads, and that all their Subjects (except the *PRIESTS*) were born with Saddles on their Backs. A right *High-Flyer* is as fond of Slavery as others are of Liberty, and will be at as much Charge and Pains to obtain it, for he envies the Happineſs of *Canvas Breeches* and *Wooden Shoes:* He admires the Mercy of the *Inquiſition*, and prays for an Eccleſiaſtical Commiſſion; he rails at *Magna-Charta* as the Seed-Plot of *Sedition*, and and ſwears it was firſt obtained by *Rebellion*, and that all our Fore-fathers were Fools and Rogues, and did not underſtand *Prerogative:* He wonders why People ſhould ſquander away their Time at the *Inns of Court*, or what Need there is either of the *Common-Law*, or the *Statute-Book*, ſince the King may at any Time, with quicker Diſpatch, declare his Pleaſure in any Point or Controverſy. But 'tis plain he means not his Majeſty King *GEORGE*, whom he acknow-

acknowledges to be ſo, becauſe he has taken the Oaths to him. He will indeed boaſt of his Loyalty, but we never ſee any thing of it, unleſs it be to Undermine the Government; he roars and ſwaggers, and promiſes Mountains, but performs Nothing, and by Lies and Miſrepreſentations gives falſe Meaſures; and if he happens to be in a *Place*, or wear the *King*'s *Cloth*, it is not the *Cauſe* but the *Cruſt* that he barks for.

With Relation to the *Church*, our *Tory* is either a Crab Proteſtant, that crawls backwards as faſt as he can to *Rome*, or is at beſt but a Cat's foot, wherewith the *Romiſh Monkeys* claw the *PROTESTANT RELIGION*; he is one that does their Drudgery, tho' he has not the Wit to ſee it, and the Wages he muſt expect, is *Polyphemus*'s Courteſies, to be devour'd laſt: He is a Flambeau, kindled by the *Jeſuits*, and flung in to make a Combuſtion amongſt us: He pretends High for the *Church of England*, but as he underſtands not her Doctrines, ſo he diſhonours her by his Lewd Converſation; the only Proof both of his Religion and Courage is, that he *Swears* moſt fervently; his Chriſtianity conſiſts in Curſing all tho'e that *differ* from him; his Tongue is always tip'd with *Dam-me*, and

Forty-One

Forty-One, and upon all Occaſions belches out Huzza's, as faſt as *Mount Ætna* does Fire and Brimſtone.

He mortally hates *Occaſional Conformity*, tho' himſelf can *Occaſionally* be preſent at *Maſs*; and whilſt he clamours at *Diſſenters* for not coming to *Church*, he thinks it Canonical enough to ſleep over the *Sabbath-Day*, to digeſt the Fumes of *Saturday*'s Debauch; or elſe he takes a Walk in St. *Paul*'s, peeps at the Preacher, and preſently retires to the Tavern for a Whet to Dinner; if he happen to be of a more ſerious Temper, he is as ſuperſtitious a Bigot as any in the *Romiſh Church*; and he had rather have no Preaching, than that the Surplice ſhould be left off; and thinks his Child not Chriſten'd, if it be not done with the *Sign of the Cross*; he counts *Opus Operatum* ſufficient, and thinks it a grievous Abomination to eat Fleſh on a Friday, how to defile his *Neighbour*'s Bed, and be drunk more not to know at the Sylla[illegible] of the Week, than to *ſwear by the Name of God*; and the *Prieſts* have a Divine Power from *Chriſt*, to do as much [illegible] and that it is the Duty of the Laity down to them with [illegible] he is full of [illegible]

the *Apoſtles*, that they came in an *Uninterrupted Succeſſion from them*; tho' he ſeems to believe there are not more *Gods than One*, yet he knows there is no going to Heaven without a Ticket from the *Lord*'s *Ambaſſadors*, whom he firmly believes has the ſole Right of diſpoſing of *Heaven* and *Hell*; If you talk ſoberly with him about *Religion*, he ſlaps you over the Face with *Hereſy*, *Schiſm* and *Faction*, tells you he is of the *Church*, *as by Law Eſtabliſh'd*, and ſo you are at once confuted by his unanſwerable Arguments; he Combats Truth with *Curſes*, and *Mercy* with *Madneſs*; he takes *Miſchief* for *Merit*, and his *Prieſt* for his *Maker*. In a Word, a *TORY* is a *Tool* of *Rome*, an *Emiſſary* of the *Pretender*'s, a *Friend* to *Prieſt craft*, an *Enemy* to his *King* and *Country*, and an *Underminer* of our happy *Conſtitution*, both in *Church* and *State*.

There is preparing for the Preſs, and (if needful) will be Publiſh'd,

SOME new and uſeful Rules for the *Citizens* of *London*; ſhewing, 1. The Neceſſity of parting with our Senſes, and truſting the *Tories*: To which is annex'd, by way of Appendix, A New Method againſt Robberies, proving, that our Houſes would be as ſafe without Locks and Bolts, as with them. 2. The Reaſonableneſs

Reaſonableneſs of Voting againſt ones Conſcience; or, an Apology for thoſe *Whigs* who poll'd for Sir *George Mertins* and Mr. *Barber*, at the late Election for Sheriffs. 3. The Honeſty of Changing Sides, and being a *Whig* in one Reign and a *Tory* in another. Publiſh'd for the Benefit of the Inhabitants of *Billingſgate*. 4. Reaſons for eſpouſing the Cauſe of thoſe, who Voted againſt *ſtrengthening the Proteſtant Intereſt*; with a Diſſertation, proving by many undeniable Arguments, that the Beſt Friends to the Proteſtant Cauſe are *High-Churchmen*. 5. The Uſefulneſs of the *Clergy*, in bawling for the *Church* againſt the enſuing Election, and of threatning Excommunication to ſuch who Vote againſt *Her Genuine Sons*. 6. *The Sins of the Times*, viz. Ignorance and Superſtition. To which is added, a Poſtſcript, proving the Reverend Mr. *Maſſey* to be the moſt Orthodox, ingenious, and wittieſt Prieſt in *London*: With a Petition to the Rt. Hon. the *Lord Mayor* and *Common-Council*, that they would Addreſs his *Majeſty* to give ſome Preferment in the *Church* to the ſaid Mr. *Maſſey* for his eminent Services. *N. B.* He is at preſent kept by the *Pariſh*. The whole will be interſpers'd with many curious Quotations from valuable Authors; and ſome new Obſervations, according to the preſent Time.

A NEW

A NEW

CATECHISM,

WITH

Dr. *HICKES*'s

Thirty Nine ARTICLES.

First Printed in the YEAR, 1710.

N

A NEW

CATECHISM, &c.

Queſt. WHAT certain Mark have we of a Divine Revelation?

Anſ. A Contradiction. For if it be not a Revelation, it muſt be an Invention of ſome or other; but if it be a Contradiction, it could not be an Invention: for who could invent a Contradiction? Leſley's *Socinian Controverſy diſcuſſed*, Dial. I. p. 24.

Q. *How can you prove to Sceptiks that the Scripture is the Word of God?*

A. By the Teſtimony of lying Spirits. For the Scepticks can do pretty well with Religion on ſpeculative Principles; but when a Proof is brought from the Confeſſion of tormented Spirits,

A NEW

CATECHISM, &c.

Queſt. *WHAT certain Mark have we of a Divine Revelation?*

Anſ. A Contradiction. For if it be not a Revelation, it muſt be an Invention of ſome or other; but if it be a Contradiction, it could not be an Invention: for who could invent a Contradiction? Leſley's *Socinian Controverſy diſcuſſed*, Dial. I. p. 24.

Q. *How can you prove to Scepticks that the Scripture is the Word of God?*

A. By the Teſtimony of lying Spirits. For the Scepticks can do pretty well with Religion on ſpeculative Principles; but when a Proof is brought from the Confeſſion of tormented Spirits,

this gauls them. Reeves's *Dedication to his Apologies of the Antient Fathers, lately publiſhed.*

Q. *After what Manner are the Scriptures contrived?*

A. The Scriptures are ſo contrived by the Will of God, that they ſhould afford Occaſions for Hereſies. Hicks's *Apol. Vind. of the Church of* England *p.* 67.

Q. *Is there nothing but Truth contained in them?*

A. There are Fictions in Divinity, which infinite Wiſdom has deviſed for our Benefit and Advantage. Hicks's *two Treatiſes*, p. 69.

Q. *What is your Opinion of the Writings of the Prophets?*

A. God was pleaſed artificially to conceal many Things in them, leſt Satan coming to the Knowledge of them, ſhould endeavour to prevent or obſtruct the fulfilling of them, or enervate the Certainty or Demonſtration of them after they were fulfilled. Hicks's *Apol. Vind. of the Church of* England, *p.* 63.

Q. *What*

Q. *What was then kept as a Secret from the Devil?*

A. The Virginity of *Mary.* [Ibid.]

Q. *What did they do under the Old Teſtament to obtain the Prophetick Spirit?*

A. They made uſe of Wine, among other bodily Helps, to obtain the prophetick Spirit. Dodw. *de Jure Laic. Sacerd.* p. 359.

Q. *What are the proper Means for underſtanding the Prophets?*

A. The Rules of the Heathen for interpreting their Divinations are the proper Means for underſtanding the Prophecies, which would have been for the moſt part unintelligible without them. Dodwell's *ſecond Letter about going into Orders.*

Q. *What Opinion have you of the Book of the Revelation?*

A. It is a myſterious, extraordinary, and of late much ſtudied Book; and which perhaps

the more it is ſtudied, the leſs it is underſtood, as generally finding a Man cracked, or making him ſo. South's *Sermons*, Vol. II. p. 467.

Q. *How came St.* Paul *to be for the Doctrine of Predeſtination?*

A. He borrowed his Notion of it from the *Phariſees*, with whom he was educated; and they from the *Stoicks*. Dodw. *Proleg. ad* J. Stern, &c. *Sect.* 41. *p.* 147.

Q. *What Opinion have you of the Liturgy of the Church of* England?

A. Not a Tittle of it but was by the Dictate of the Holy Ghoſt; and I ſhould think myſelf accurſed, if I were not able to maintain it. Blame not my holy Zeal if I do vindicate that ſaving Book againſt the Schiſmaticks greateſt Exceptions.——Certainly, therefore, bleſſed are they which die in maintaining that Service-Book, which can without Contradiction father the very Ceremonies of it on the Holy Ghoſt. *Dr.* Swaddlin's *Sermon*, &c. *p.* 140.

Q. *What Notion have you of God?*

A. That

A. That he is as it were the Pupil of the Clergy. Dodwell's *Vindication of the Defence of the deprived Biſhops*, §. 34.

Q. *What is moſt true of God?*

A. That which ſeems the moſt impoſſible to us. *Beveridge*'s Thoughts, *p.* 52.

Q. *Why do you believe God to be infinitely merciful?*

A. Becauſe if he was not infinitely merciful, the Diſſenters crude affronting extemporary Effuſions, the Sacrifices of Fools in the double Senſe of the Word, were ſufficient to blaſt the Succeſs of her Majeſty's Arms, and obſtruct thoſe Bleſſings God has beſtowed on her. Sachaverel's *Rights of the Church of* England, *in the Remarks*, p. 10.

Q. *What think you of the Diſſenters?*

A. They are hardened in their Sins beyond the Power of Grace and Repentance. *Ibid.* p. 23.

Q. *Do you believe the Doctrine of Original Sin?*

A. Yes; becauſe I muſt of Neceſſity believe it whether I will or no; for if I could not believe it, I ſhould have the more Cauſe to believe it. *Biſhop* Beveridge's *Thoughts*, p. 55.

Q. *What think you of the Incarnation?*

A. It is as it were to cancel the eſſential Diſtances of Things, to remove the Bounds of Nature, to bring Heaven and Earth, and which is more, both Ends of a Contradiction together: were it not to be adored as a Myſtery, it would be exploded as a Contradiction. South's *Sermons*, Vol. III. *p.* 370, 316.

Q. *What muſt we think of God's Election or Choice?*

A. God who judges what is good and beſt unerringly, does not always chuſe the beſt. Nye's *Syſtem of Grace and Freewill, a Viſitation Sermon.*

Q. *Why did God chuſe the* Jews *to be his peculiar People?*

A. God

A. God ſeemed to have eſpouſed to himſelf the *Jews*, a croſs, odd, untoward Sort of People, upon the very ſame Account that *Socrates* eſpouſed *Xantippe*, only for her extreme ill Conditions, above all he cou'd poſſibly find or pick out of their Sex. South's *Sermons*, Vol. I. p. 539.

Q. *Is actual Mortality a Benefit?*

A. Yes, but I do not allow the Benefit of actual Mortality to any who have read Mr. *Dodwell's* Book. *Preliminary Defence of his Epiſtle. Diſcourſe*, p. 14.

Q. *Are we to offer up Prayers for the Dead?*

A. [1] There is the ſame Ground for thoſe Prayers as for our common Chriſtianity: We believe thoſe Prayers are accepted, which deſire God to hear the Saints for us, to ſend the deceaſed in Chriſt a good Trial. [2] The Patriarchs, Prophets, Apoſtles, Martyrs, and even the bleſſed Virgin herſelf, are now in Slavery to the Devil, and may be relieved by the Prayers of the Living from their Diſquietudes.

[1] Hicks's *Appendix to his two Treatiſes*, p. 293, 294. [2] Dodwell's *Epiſtolary Diſcourſe*, p. 257, 258.

Q. *What is the principal End of the Inſtitution of the Sacrament of the Lord's Supper?*

A. The Preſervation of the Prieſts Authority. The Reception of the Elements is no otherwiſe neceſſary to the Remiſſion of Sins, than as it obliges us to depend on the Conſent of the Prieſts, who alone can give us thoſe Elements, and who alone can oblige God to ratify in Heaven what is tranſacted by them on Earth. Dodwell's *Premonition to his Epiſtolary Diſcourſe*, p. 86.

Q. *Can the Prieſts then forgive Sins?*

A. The Prieſts have Power not only to judge when we are clean, but to put away our Uncleanneſs: As Lords forgive Debts of Money, ſo they forgive Debts of Sin. Hicks's *two Treatiſes*, p. 118, 209.

Q. *May I be ſaved by the Abſolution of a Prieſt?*

A. Yes, Heaven itſelf waits the Sentence from the Prieſt's Mouth, and God himſelf follows

lows the Judgment of his Servant the Prieſt. Sparrow's *Sermon of Abſolution*, p. 15.

Q. *Can I think too highly of this Power?*

A. All indifferent Judges muſt prefer the Power of obliging God to open and ſhut Heaven's Gates, before a thouſand Kingdoms. Dodwell's *Paræneſis*, p. 222.

Q. *What other Power belongs to a Prieſt?*

A. Every Prieſt is one of the principal Miniſters in God's Kingdom, to preſide in his Worſhip, publiſh his Laws, paſs his Pardons, and repreſent his Perſon. Collier's *View of the Immorality of the Stage*, p. 127.

Q. *What is your Notion of a Prieſt?*

A. He is an Advocate, Mediator, Interceſſor, Negotiator, Repreſentative, Vicegerent, Mandatory Interpellant between God and Man, in their ſpiritual Addreſſes to, and Negotiations one with another: He ſtands and acts as Mediator between both Parties, as it were in the middle Line of Converſation, and in the very Center of Communication between them; he is, properly ſpeaking, *Moul le gnam Haeloim*, and

and *Moul lelohim ha gnam.* Hicks's *two Treatiſes*, p. 16, 17.

Q. *Is Chriſt our only Advocate in Heaven?*

A. No: We may retain bleſſed Advocates in Heaven, to plead in our Defence. Sacheverel's *Faſt Sermon at* Oxford, June 1702. p. 14.

Q. *Who has greater Power, a Prieſt or an Emperor?*

A. The Prieſthood is a Princely Power, greater and more venerable than that of the Empire. There is the like Difference between theſe two Powers, as between little Boys acting the Parts of Magiſtrates, and Magiſtrates themſelves; and the ſpiritual Government is much more excellent than the Civil, as Heaven is than Earth, yea, much more ſo: The Prieſts, as if they were tranſlated into Heaven, made ſomething above Men, and exempt from human Affections, are advanced to this Princely Power. Hicks's *two Treatiſes*, p. 208, 209, 210.

Q. *You have given us a juſt Account of the Honour that's due to a Prieſt by High Church Principles, pray let us know how a Biſhop is to be honoured?*

A. Le

A. Let the Biſhop be honoured among you as God. *Ibid.* p. 201.

Q. *Is the Biſhop accountable to any Mortal?*

A. He who makes himſelf Judge of the Biſhop, makes himſelf Judge of God. *Ibid. p.* 214.

Q. *How great ought the Revenue of a Prieſt to be?*

A. If they adminiſter ſo many things to a King, who adminiſters Peace and War, for bodily Safety; ought they not to adminiſter more liberally to him, who adminiſtring the Prieſthood towards God, ſecures both Body and Soul by his Prayers? *Ibid. p.* 201.

Q. *Who is guilty of the greateſt Treaſon, he who reſiſts a King, or he who reſiſts a Prieſt?*

A. A Prieſt no doubt; for as the Prieſthood is more excellent than the Kingly Office, ſo he is more worthy of greater Puniſhment who dares move his Eye againſt it. *Ibid.*

Q. *Why*

Q. *Why would you be rather pray'd for by a Prieſt than any other Perſon, though never ſo holy.*

A. Becauſe the Prayer of a Prieſt for the People, or for any ſingle Perſon among them, though like *Abraham* he may be a Temporal Prince, is the authoritative Prayer of a Superior for an Inferior; beſides he prays as a Liturge, and the Mouth of the whole Congregation, yea of the whole Catholic Church. *Ibid. p.* 122, 124.

Q. *Is a Prieſt never abſent from his Flock?*

A. He is ſuppoſed to be always preſent among his Flock in Perſon or in Spirit. *Ibid. p.* 124.

Q. *What would be a proper Work for the Convocation?*

A. To reviſe the Catechiſm of the Church, and to make Additions. Nelſon's *Preface to Faſts and Feaſts*, p. 17.

Q. *What Additions are neceſſary to be made?*

A. Some

A. Some relating to the Authority of the Clergy. *Ibid.*

Q. *What is the Advantage which may be made of this?*

A. That in the next Generation we may retrieve that Reſpect to the Prieſthood which we want in this. *Ibid.*

Q. *And what reſpect is that?*

A. That even Kings and Queens are to bow down to thee (the Prieſt) with their Face towards the Earth, and to lick up the Duſt of thy Feet. *The Caſe of the Regale*, p. 26. *firſt Edition.*

Q. *What Power does the Scripture allow Kings and Queens in Church-matters?*

A. Their Office is an Office of Servitude, and not of Authority; and the King is only the Church's Nurſe's Huſband, whoſe Office it is to carry the Child (High Church) in his Arms, or on his Shoulder. *Ibid.*

Q. *Why*

Q. *Why may not a Layman be allowed more Chaplains than one?*

A. Becauſe no Man can ſerve two Maſters. *Ibid. p.* 194.

Q. *May a Layman ſay my Chaplain?*

A. The Expreſſion is proper enough to ſay my Chaplain, as I ſay my King or my God. *Caſe of the Regale, Edit.* 2. *p.* 182.

Q. *What think you of the Oath of Supremacy?*

A. 'Tis not an Oath of Fidelity to the King, but of Unfaithfulneſs to the Church. *Appendix to the Rights of God's Church on Earth.*

Q. *What Opinion have you of the Oath of Supremacy, as 'tis explained by the* 37. *of* H. 8. *an Act now in Force?*

A. I take it to be an extravagant and impious Notion. *Doctrine of the Church of* England *as to the Independency of the Clergy.* Sect. 15.

Q. *What think you of the King's Nomination of Biſhops, and of the Power the Laws allow him over the Convocation?*

A. 'Tis

A. *'Tis as reaſonable* that the Church ſhould have the Nomination and depoſing of Kings, and that no Parliament ſhould meet or tranſact any thing relating to the Civil Government of the Nation, without Licence obtained from the Biſhops, nor enact any thing but in the Biſhop's Name, and by their Authority. *Caſe of the Regale*, p. 11, 12.

Q. *Then the* 25*th of* H. 8. c. 19. *will not go down with you?*

A. [1] Tis ſufficiently known how the Church has groaned under the Perogative Act of the Letter Miſſive: The beſt Churchmen ever ſince have complained of it as a mighty Grievance and Burden. [2] The Synodical Submiſſion, as it was violently extorted from the Clergy, and unfairly repreſented in the Preamble of that Statute, ſo it is of no doctrinal Force againſt the Powers Hierarchical: And therefore our (the Clergy's) Continuance in and under that Submiſſion, is not to be attributed to any Principle of Conſcience, but either to prudent Patience, or cowardly Fear. [1] Sacheverell's *Character of a Low-Churchman*, p. 29. [2] *Archdeacon* Hill's *Dialogue*, p. 6.

Q. *What*

Q. *What Opinion have the Clergy of this and other Laws made in* Henry *the VIIIth's Reign, relating to the Regal Supremacy?*

A. The generality of the Clergy not only seeing in Theory, but feeling by Experience the great Inconvenience of them, have of late expreſſed their Deſire of their Repeal or Emendation. *Ibid. p.* 3, 4.

Q. *Who are they that are againſt repealing thoſe Laws relating to the Church?*

A. All the Tolerated Diſſenters, Socinians, Deiſts, Atheiſts, to the utter Crucifixion of Chriſt and his Church. *Ibid. p.* 5.

Q. *Does the Magiſtrate gain or loſe by turning Chriſtian?*

A. The Magiſtrate rather loſes than gains by his Converſion, becauſe he is to be admitted into the Church on the Biſhop's Terms, and as a private Perſon, and bound to obey Church-Laws made by the Eccleſiaſtics, and to ſubmit to the Biſhop as Head of the Church, and ſupreme

ſupreme unappealable Judge in Spirituals, and therefore to abide his Sentence, which in ſome Caſes may proceed to Excommunication. *Vindication of the Defence of the deprived Biſhops*, p. 54, 57, 58, 59.

Q. *Has any Biſhop any ſuch Power in* England?

A. No; there is a common Slavery upon the Hierarchical *Powers*. *Municip. Eccl.* p. 121.

Q. *Is it poſſible for the State to have Power in Church-matters?*

A. No; 'tis an Impoſſibility and Contradiction for any State to have Authority over the Church within their Dominions in Eccleſiaſtical Matters; and the Conſequence of this muſt be, to root up all Religion from the Face of the Earth. *Caſe of the Regale*, p. 132.

Q. *Can the Prince ſafely exerciſe his Supremacy?*

A. Can a Claim of an oppreſſive Supremacy be deemed a glorious Jewel in a Chriſtian Crown; which, if exerciſed, muſt of Neceſſity forfeit the King's Salvation? And 'tis a dangerous

dangerous Complaiſance in Prieſts, to plead for ſuch an Ambition as may end in the Ruin of the Church, the Prieſthood, and the Soul of the Prince. *Municipium Eccleſiaſticum*, p. 122.

Q. *What would the Conſequence be, ſhould we not allow Synods to have a Divine Right?*

A. The not defending the Divine Rights of Synods, will be the utter Extirpation of all Religion out of the World, and therewith an Extirpation of the Prieſthood. *Preface to the Defence of* Municip. Eccl.

Q. *Are the Clergy bound to defend the Regal Supremacy over the Convocation, as to the time of its ſitting.*

A. Could ſuch a fine Point be made out, yet ſurely it does not become a Clergyman to help ſuch a Point forward: Let us leave that dirty Work to de done by the profeſſed Enemies of Religion and the Order; but let not the Hands of *Levi* be imployed in it. Atterbury's *Rights of Convocation*, p. 38.

Q. *Have the Clergy a Power to determine for the Laity when they ſhall eat, and when not; or when*

when they ſhall work, and when not; and what Clothes they ſhall wear?

A. 'Tis a Queſtion of Fact whether the Governors of the Church have a Power to appoint Times of Abſtinence and Faſting, and of appointing Holy-days; and in ſome Caſes, of giving Orders about Clothes or not: and I think I ſhall be able to prove that ſhe has ſuch a Power, and particularly as to Clothes. Hicks's *Preface to two Treatiſes*, p. 92, 93.

Q. *What, has the Church or Prieſt Power in Civil Matters?*

A. There are neither Things nor Perſons exempt from the Power of the Church. *Wolf ſtript*, Part 2. p. 33.

Q. *What Opinion ought we to have of our firſt Reformers?*

A. We ought to believe that *Henry* VIII. and *Edward* VI. ſet themſelves in the Throne of our Lord, and the Biſhops of the Church of *England* in thoſe two Reigns gave up the Cauſe of Chriſt and his Church, for which they ought to have died Martyrs. Hickes's *two Treatiſes*, p. 243, 244.

Q. What

Q. *What think you of the Reformation abroad?*

A. They in *Sweden* pray not only for the Church in general, but for the Clergy, before the King; but the King in our Liturgy is thruſt in between the Church and the Biſhops, upon the Notion, I ſuppoſe, of his being Head of the Church; and the whole Royal Family are drawn in after him, as being Heads in Reverſion. We improve, and ſeem to take care in the firſt Place of our Bodies before our Souls, and for this World more than Eternity; but they retain the primitive Form in *Sweden*; they reform not backward. *Caſe of the Regale*, Ed. 2. p. 28.

Q. *What Notion have you of the Church of* Rome?

A. That 'tis not only a [1] true Church, but that it has [2] glaring Advantages which other Churches want. [1] *See all High-church Writers from* Laud *down to* Hicks. [2] Hicks's *Pref. to Reform'd Devotions.*

Q. *What Opinion have you of the Popiſh Doctrines of Confeſſion and Prayers for the Dead?*

A. I

A. I agree with *Sheldon*, Archbiſhop of *Canterbury*, and *Blandford*, Biſhop of *Worceſter*, who were of Opinion *(as the late Dutcheſs of* York *ſaid)* that there were many Things in the Romiſh Church, which it were very much to be wiſh'd we had kept; as Confeſſion, which was, no doubt, commanded by God: That praying for the Dead was one of the antient Things in Chriſtianity: That, for their Parts, they did it daily, though they would not own it. And one of them ſaid, If he had been bred a Catholic, he would not change his Religion. *Hiſtory of* England *in Folio, Vol.* 3. *p.* 293.

Q. *What is your Opinion of the Inquiſition?*

A. Till now I never underſtood the Reaſon of the Policy and Prudence of the *Spaniards*, in ſuffering the Inquiſition amongſt them: And certainly it will never be well with us, till ſomething like to the *Spaniſh* Inquiſition be in *England.* Howel, *Recorder of* London, *in the Trial of* Penn *and* Mead *at the* Old Baily, 1670. Vid. *firſt Volume of the* Phenix, *p.* 319.

Q. *Do you believe the National Church of* England *to be a True Church, as well as the Church of* Rome? A. No

A. No surely, for our Thirty-nine Articles hereto annexed, affirm they are all in a Schism, and out of the Church; and the Prayers of her Clergy are Sins, and their Sacraments Sacrilege.

Q. *What Opinion have you of the* Gallican *Church, in which he who is called the Pretender is educated?*

A. They have limited the Supremacy of the Pope to the Constitutions of their own National Church; and if they keep as clear of the Regale, their Reformation will exceed ours. *Case of the Regale,* Edit. 2. p. 258, 265.

Q. *Why don't you unite then with the* Gallican *Church?*

A. The *Engliſh* Convocation not being ſuffer'd to ſit while that of *France* lafted, render'd any Treaty between them impracticable. *Ibid.* p. 263.

Q. *Have you as good an Opinion of the* Engliſh *Papiſts as of the* French *Papiſts?*

A. The

A. The generality of the Roman Catholicks in *England* are of the ſame Sentiments with the *Gallican* Church, concerning the Supremacy of the Papal See; and it is the Papal Supremacy alone which ſtands in the Way to oppoſe ſuch a glorious Re-union. Let the Pope confirm the Decrees of the National Council of *France* in 1682, and I dare ſay we ſhall not long quarrel about his Supremacy. *Ibid.* p. 256, 260, 262.

Q. *Which is worſt, the Papal or the Regal Supremacy?*

A. *I ſhall only tell you* that the Uſurpation of the Pope on the Epiſcopate made the Biſhop of *Spalato* come over to *England*; but finding here a more heterogeneous Eraſtiniſm, he returned. *Ibid.* Ed. 1. p. 142.

Q. *What was the Reaſon it proved ſo hard a Taſk to keep our Kings from running over to Popery?*

A. They had rather ſubmit themſelves, tho' with Hazard of their Crowns, to a foreign Biſhop who aſſerted a Superiority over them, both in Temporals and Spirituals, than to have no

Biſhops at all to be ſubject to even in Spirituals: which is indeed to be quite out of the Church. *Ibid.* p. 133.

Q. *Why do you reckon* Charles I. *to be a Martyr?*

A. Becauſe he ſet himſelf for the Reſcue of the Church from the Incroachments of the Secular Courts and Eraſtian Laws. *Ibid.* Ed. 2. p. 131.

Q. *Was there any Crime greater than* Lucifer's *Rebellion againſt God?*

A. The Fact of 48 was going beyond *Lucifer* in his own Way of Pride and Inſolence. *Binks*'s 30*th of* Jan. *Sermon to the Convocation*, p. 15.

Q. *What Character does Archbiſhop* Laud *give* Charles I?

A. That he was a gracious Prince, that knew not how to be or be made great; and truſted falſe, cowardly, aud perfidious Men. Laud's *Hiſt. of his Troubles and Trial*, p. 178.

Q. *Do the Clergy turn themſelves into Ridicule?*

A. Yes

A. Yes, by their being a well-pouder'd Clergy. Alas, Sir, do theſe Men think to convert Souls, or can they imagine the People think that they themſelves really believe what they preach, when they look more like the vaineſt of Laymen than Prieſts? Hicks's *two Treatiſes*, p. 132.

Q. *What think you of the Clergy that ſwore to the Government contrary to their Conſciences?*

A. They who comply with the Government, and yet retain their old Principles, are far the beſt, the wiſeſt, the honeſteſt and moſt numerous of all the Clergy. *Preface to the Remarks on ſome late Sermons.*

Q. *What do you mean by retaining their old Principles?*

A. I mean helping to ſupport the *Jacobites*, honouring them in their Hearts, being zealous for the Royal Family, and watchful for the Times of Healing and Refreſhing, when they may come again to Communion with them under their rightful Biſhops. *Preface to ſome Diſcourſes on Dr* Tillotſon *and Dr.* Burnet.

Q. *What Reflections would a Man be tempted to make on the Clergy's coming in to the Government at the Revolution?*

A. By their Conduct one would be almoſt tempted to look on all Religion as a mere Cheat, and to believe that they themſelves owned no God. *Loyal Martyr vind.* p. 36.

Q. *What do the Clergy believe at preſent?*

A. *I know not; but* they muſt be brought to believe at laſt, that God is ſtronger than the Devil. *Preface to the Caſe of the Regale*, p. 22.

Q. *Do the Clergy any way gratify the Deiſts?*

A. The Deiſts of this Age muſt needs be pleaſed to ſee what Uſe we (the Clergy) make of reveal'd Religion, or rather how ſhamefully we abuſe it. *Dr.* Edwards's *brief Remarks on the Archbiſhop of* Dublin's *Sermon*, p. 23.

Q. *What muſt we think of the Low-Churchmen?*

A. That they are trimming Villains, who are not, and by their Principles are obliged not to be,

be, Chriſtians. Sacheverel's *Character of a Low-Churchman*, p. 21.

Q. *If the Church be in Danger, from whence comes it?*

A. Why, from our going off from our old Principles, and ſhuffling with our Conſciences, our trifling with our Oaths, and bringing down the high and holy Name of God to our own Vanity, to ſecure our preſent little inconſiderable Intereſt. *Aſſize Sermon, before the Judges of* Oxford, *July* 10, 1705. *preach'd publickly, Fellow of* C. C. C.

Q. *Pray repeat the Text of Scripture*

A. The *New-writer* [illegible] *nician* and *Mahometan* [illegible] [illegible] [illegible]

A. That there's no Plague in the Church comparable to a rich Citizen. *Biſhop.* Parker.

Q. *Is it lawful for Laymen to keep thoſe Lands that in Popiſh Times were dedicated to Superſtitious Uſes?*

A. No; for there lies a heavy Curſe on the Nation, which can't be remov'd without Reſtitution of what we have robb'd from God. *Eſſay of Tithes*, p. 227.

Q. *But is it not better they ſhould be in the Hands of Lay-Proteſtants, than of Monks and Friars?*

A. The ſcandalous and ſacrilegious Impropriations of Tithes made by the Popes, were worſe diverted by thoſe who ſhou'd have reſtor'd them. *Diſſert. con. Eccl. Hiſt.*

Q. *Is the Crown a Gainer or a Loſer by theſe Lands?*

A. So much has the Crown gain'd by the Acceſſion of Sacrilegious Wealth, as from Imperial Dignity and Propriety Paramount in all the Lands of *England*, to become an honourable Beggar for its daily Bread. *Eſſay of Tithes*, p. 160.

Q. *Is*

Q. *Is it lawful for the Clergy to recede from a Doctrine they have long taught, particularly that of Paſſive Obedience?*

A. What a Guilt as well as Diſgrace would it juſtly devolve upon the Clergy, to recede from any Principle of our Excellent Church; eſpecially from what has been ſo long retain'd and boaſted of, as its peculiar Character! *The Speech ſpoke by Dr.* Sacheverel, *p.* 6.

Q. *What ought every one to do that wiſhes well to the Church?*

A. Every one that wiſhes it well, ought to hang out the bloody Flag and Banner of Defiance againſt the Diſſenters. Sacheverell's *Political Union*, p. 23.

Q. *May one talk inconſiſtently for the Good of the Church?*

A. Yes; in one Sermon I may ſay, That the Cry of Popery has been always the Trumpet to all the Sedition and Rebellion that ever infeſted the Nation; and that 'tis a Party-word, to exaſperate and frighten the Rabble with groundleſs

Jealouſies and Fears. Sacheverel's Oxford *Aſſize Sermon, pag.* 36. *Ed.* 2. *And in another Sermon I may ſay,* That the Roman Catholick Agents and Miſſionaries ſwarm about this great City, and debauch the Subjects in every Corner. *His Sermon at* St. Paul's, Nov. 5. 1709. *pag.* 18.

Q. *What are damnable Sins in Politicks?*

A. To preclude the next Heir from his Right and Succeſſion to the Crown, and to affirm that the Sovereignty of *England* is in the Three Eſtates, *viz.* King, Lords, and Commons. *Decree of the Univerſity of* Oxford *againſt pernicious Books, damnable Doctrines,* &c. *now order'd by the Lords to be burnt by the Hands of the Common Hangman.*

Q. *Have the Lords and Commons any ſhare in the making Laws?*

A. Yes, as much as a Beggar has in my Alms. *Biſhop* Womack's *ſhort Way to a laſting Settlement,* p. 24.

Q. *Is there no difference between True-born* Engliſhmen *and* Turky *Slaves?*

A. All Subjects muſt be Slaves as to the Particular of their Lives and Liberties: and th

Doctrine

Doctrine of the Bow-ſtring is declar'd by Act of Parliament. Hicks's *Jovian*, p. 219, & 242.

Q. *What, is it lawful to reſiſt on no account whatever?*

A. No, 'tis not lawful to reſiſt for the Maintenance of the Lives or Liberties of our ſelves or others; no, not for the Defence of Religion, no nor for the Preſervation of a Church or State; no nor yet, if that could be imagin'd poſſible, for the Salvation of a Soul; nor for the Redemption of the whole World. *Biſhop* Sanderſon *in* Sacheverel's *Collection of Paſſages*, p. 6. Folio.

Q. *Which is the beſt way of ſupporting this Doctrine of Paſſive Obedience?*

A. To raiſe a Popiſh and Jacobite Mob, and pull down Meeting-Houſes; and then charge it on the Diſſenters, as we did the Popiſh Plot and the burning of *London*.

Q. *What Opinion have you of the Diſſenters Loyalty?*

A. They think to carry every thing by factious Caballing, both at home and abroad, by

Bribery, Subornation, and everlasting Lying, (their great *Arcana Imperii* and Mysteries of State) and so bear us down by their impudent boasting of the Number of their *Legion*, who are always ready at the Watch-word and Signal given, to mob the House of Commons, assassinate her Majesty, and join with any foreign Enemy, to invade the Kingdom, and subvert our Church and Government. Sacheverell's *Rights of the Church of* England, *p.* 6. *of the Remarks.*

Q. *How cou'd the High-Church Clergy on their Principles withdraw their Allegiance from King* James, *declare King* William *to be rightful and lawful King, abjure the Pretender, and swear to the present Government and Protestant Succession?*

A. Egad, Sir, I shall tell you plainly, that I an't at leisure, nor shan't be at leisure, nor won't be at leisure, to say one word to you about this matter. Powel's *Letter from the* Bath, *for the Information of his Puppets.*

Dr.

Dr. *HICKES*'s

Thirty Nine ARTICLES.

Note. *These Thirty Nine Articles* [illegible] *Articles are not any where* [illegible] *peculiar to the Character* [illegible] *Bishop, in the Articles* [illegible] *four of them are at large* [illegible] *compiled, in his Preface* [illegible] *times, Page* [illegible].

FIRST [illegible] *Book* [illegible] *the* * *Articles* [illegible] *in Scripture* [illegible] *is, the Rule* [illegible] † *Rule of* [illegible]

* [illegible]
2 Pet. [illegible]
† [illegible]
6. Cant. [illegible]

Body of Christ, to signify unto us, that it is a Spiritual Society, and Incorporation, whereof all Christians are Members.

II.

That this *Spiritual Kingdom*, or *Incorporation*, had a Being in the World, independent on the Secular Power, for above three hundred Years before the Government of it was interwoven with the Secular Government and Laws.

III.

That *Christ* is the King of this spiritual Kingdom and Head of this spiritual Incorporation, and the Bishops his chief *Ministers* and *Vicegerents*; to whom, in their respective Jurisdictions, he requires Obedience from all his Subjects, of what temporal Quality or Degree whatsoever.

IV.

That for this Reason the Church, or incorporate Body of Christians, is said to be a * *Royal Priesthood*, or Kingdom of Priests; and our *Priests*, I mean our *Chief Priests*, are for the

‖ St. Mat. x. 40. St. Luke x. 16.
* St. Pet. ii. 9. comp. Exod. xix. 6.

the ſame Reaſon ſaid to be *Regal Prieſts*, or *Kings* as well as *Prieſts* unto God.

V.

That every Dioceſe and Province in the Catholic Church, is a Part of this Kingdom, or Members of this particular Incorporation.

VI.

That the Government of Dioceſes, or particular Diſtricts of this Incorporation, is *ſingle* and *monarchical*; but the *Government* of *Provinces*, and of the *whole* Corporation, commonly called the *Catholick Church*, is *collegiate*, with reſpect to the ſeveral Biſhops who are Fellows, or lawfully Collegues in the ſacerdotal Power under Chriſt, the High-Prieſt of the Catholic Church.

VII.

That theſe are Collegues, or Fellows in the ſacerdotal Power Chriſt hath committed to them: And all are bound to maintain Correſpondency or Communion with one another, and to ratify one another's Acts.

VIII. That

VIII.

That what is done by one of them, admitted into the ſpiritual Corporation, or excluded from it by any of them, is admitted and excluded by all.

IX.

That Men become Subjects of this Kingdom, or Members of this ſpiritual Incorporation by Baptiſm; and that all Emperors and Kings, whether abſolute, or limited in the Exerciſe of their Regal Power, become *Subjects* of it by Baptiſm, as well as other Men.

X.

That Men, not as Men, but as Chriſtians, are Subjects of this Kingdom, or Members of this ſpiritual Incorporation.

XI.

That all Chriſtian Emperors and Kings, as well as others, ceaſe to be Members of this Corporation, or Subjects of this Kingdom, by lawful Excommunication, Apoſtacy from Chriſtianity, Hereſy, or profeſſing Doctrines deſtructive of the Catholic Faith; as alſo by *Schiſm*,

Schiſm, which, in the Church-Subjects, conſiſts in withdrawing their Subjection and Obedience from their *Rightful Biſhops*; and in Biſhops or Church-Governors, in refuſing or breaking off Communion and Correſpondence with their rightful *Fellow-Biſhops*, without Cauſe, or by *invading* one another's ſpiritual Rights, contrary to the fundamental Laws of the Sacerdotal or Epiſcopal College, and that ſpiritual Union, wherein the Polity of the Sacerdotal College, the Being and Well-being of the Church, as a Society, doth conſiſt.

XII.

That as when Differences and Diviſions are in any Civil Corporation, the true Corporation is in the rightful Head, and the Members that adhere to him; ſo in every Dioceſe the Church is in the Rightful Biſhop and his Flock, tho' never ſo ſmall in Number: And in every Province, the Epiſcopal Collegues are in the rightful Primate, and thoſe Biſhops and their Flocks that adhere to him; ſo in every Dioceſe, the Church is in the rightful Biſhop and his Flock, tho' never ſo ſmall in Number; and in every Province, the Epiſcopal College is in the rightful Primate, and thoſe Biſhops and their Flocks that adhere to him.

XIII. That

XIII.

That all the Promiſes of the Goſpel are made to Chriſtians, as actual Members of the Church: And as no Man, how eminent ſoever for perſonal Virtues, can in the ordinary way of Salvation claim the Benefit of them, before he is a Member of the Church; ſo no Man, who by any Act of his own, or of his rightful Biſhop, ceaſes to be a Member of it, can by any claim to them, or any of them, not ſo much as Remiſſion of Sins.

XIV.

That all Chriſtians, Emperors, and Kings, as well as others, who adhere to unlawful uſurping Biſhops, and join in Communion with them, do by their ſchiſmatical Adherence cut themſelves off from the Church; that is, the Body of Chriſt; and ſo by their own Act and Deed ceaſe to be Members of that ſpiritual Corporation: and are no longer *in*, but *out* of the *Church* (which is the Body of Chriſt) and ſo remain, as long as they continue in the Schiſm.

XV.

That in all Controverſies about Right amongſt Biſhops, it is the Duty and eternal Con-

Concern of Chriſtians, as Chriſtians, to enquire into the Titles of the contending Parties, and to be as faithful to the rightful Biſhops, as temporal Subjects, by the temporal Laws, ought to be to rightful Kings.

XVI.

Emperors and Kings get nothing by Baptiſm, or becoming Chriſtians, more than other Men, but a ſtronger Obligation to defend the Church of Chriſt, and all its Rights; and particularly the Polity or Government of it by the Royal Prieſthood of Biſhops, without which it cannot be a Church.

XVII.

That it is one of the principal Rights of the Church, for the Biſhops, or *Regal* Prieſts of it, as to conſtitute, ſo to deprive one another by their collegiate ſpiritual Power.

XVIII.

That baptiz'd, or Chriſtian Emperors and Kings, and the States of their Empires and Kingdoms (if Chriſtian) are equally Subjects of the Church, and have the ſame Obligation of Subjection and Obedience to the ſacerdotal

Power,

Power, or Biſhops within their own Dominions, as in any other Part of the Catholic Church.

XIX.

That the *Regent*, or ſacerdotal College of the Church, loſes nothing of the Power, Authority, or Juriſdiction, or other Rights it hath from Chriſt, by the State's turning Chriſtian, or by the Union of the Church with the State.

XX.

That this Union which the Church and State, or of the Spiritual with the Temporal Sovereigns, and the Interweavings of the one with the other, are *ipſo facto* unweaved, when the State perſecutes the Church.

XXI.

That the State as truly perſecutes the Church, when the Temporal perſecutes the Spiritual *Sovereigns*, and thoſe that adhere to them for any moral Duty, as for Truth, Righteouſneſs, and the common Faith of Mankind; as when they perſecute them for profeſſing any Article of the Chriſtian Faith: and more eſpecially it is a moſt grievous Perſecution of the Church, when

when the Temporal drive the Spiritual *Sovereigns* from their Flocks, for adhering to them.

XXII.

That nevertheleſs it is the indiſpenſible Duty of their Flocks to adhere to them, as their rightful Biſhops and Confeſſors, and to *ſeparate from the Communion of thoſe, who uſurp their Thrones, tho' they ſuffer Death for ſo doing*; as in Times of Controverſy between the rightful and uſurping Biſhops, many faithful Chriſtians of all Ranks have done.

XXIII.

That the Union or Interweaving of the Civil with the Eccleſiaſtical Laws and Government, gives the State no more Right, or Pretence of Right to uſurp over the Church, or to invade its ſpiritual Rights, than the Church to uſurp over the State, or to invade its temporal Rights.

XXIV.

That the State uſurps it over the Church, and plainly invades its Rights, when the temporal pretend to deprive the ſpiritual *Sovereigns*, and diſſolve that ſpiritual Union, that is between them and their Flocks.

XXV. That

XXV.

That in a Mixture or Intermixture of the Civil with the Eccleſiaſtical Laws and Government in a Chriſtian State, every Chriſtian Subject (the King not excepted) ought to diſtinguiſh the Rights of the one from the other, eſpecially in Times of Controverſy between them; and to give to the Church, or ſpiritual Sovereign, the Things of the Church; and to the State, or temporal Sovereign, the Things of the State.

XXVI.

That the beſt and ſureſt Way for any Chriſtian Prince or Subjects to know what Things belong to the Church, is, to inquire what Power, Authority, or Juriſdiction and Rights, the antient Prieſthood, I mean the Apoſtles, and their Succeſſors the Biſhops, claim'd and exerciſed, not only without, but againſt the Conſent and Commands of the ſecular Potentates, before the Union with Church and State.

XXVII.

That when the State invades the Rights of the Church, all Chriſtian People, as Chriſtians, or Spiritual Subjects to the Royal Prieſthood, are

are bound to defend the Rights of the Chriſtian Church, and the Biſhops of it, which are their own Chriſtian Rights, againſt the State, as much as they are bound, under the Relation of temporal Subjects, to defend the Rights of the State, which are their own civil Rights, againſt the Church, when ſhe invades them.

XXVIII.

That the Safety and Security of the Church, as a Society or Corporation, and of the Chriſtian Faith, which is committed as a Truſt unto it, as ſuch, conſiſts in the Peoples faithful Adherence to all the Rights of it; but more eſpecially, in adhering to the rightful Biſhops againſt the Intruders, how numerous ſoever, and never forſaking their Fidelity and Obedience to the rightful Biſhops, howſoever perſecuted or oppreſſed.

XXIX.

That all Emperors and Kings, as well as others, forſake *rightful Biſhops*, and their *Fidelity* and *Obedience* to them, who ſet up *Uſurpers* in their *Thrones*, or who uphold, maintain, and defend them who are ſo ſet up, or who own their pretended Authority, by ſubmitting to their Juriſdiction, or living in Communion with them.

XXX.

XXX.

That a Chriſtian Emperor or King, or ſovereign Chriſtian State, though they may have more Power and Opportunity, and greater Temptation, yet have they no more Right or Authority to invade the Rights of the Church in their own Dominions, than in any other Part of the Catholic Church.

XXXI.

That the *Regent*, or Epiſcopal College, in Conſideration of Protection from a Chriſtian State, may, in ſome Caſes, modify the Exerciſe of her juſt Power, and make ſome Grants and Conceſſions to the State, upon Promiſe and in Truſt and Confidence that they will not be abuſed or turn'd to her Hurt or Prejudice; as not to call *Synods*, without acquainting the King, and obtaining his Leave, if poſſible; not to make Foreigners, or Clerks of Foreign Allegiances, *Biſhops*; to make no *Biſhops*, but Perſons ſuppoſed to be worthy, and duly qualified, of the King's Nomination; to grant Builders and Endowers of Churches the Honour and Privilege of preſenting worthy Clerks to ſerve the Cures of them and their Families;

not

not to inſtance in many more Things of the like Nature wherein Concordats have been uſed to be made between Church and State.

XXXII.

That the Church *Regent*, or Epiſcopal College, is bound to reſume theſe Grants, and Conceſſions, and Concordats between them, when the State abuſes them knowingly and wilfully to the Miſchief of the Church, *e.g.* As to the bringing in and promoting of Idolatry and Heretical Doctrines; to the making and fomenting of Diviſions and Schiſms; to the invading of ſacerdotal Powers, Rights, or Functions; or robbing the Prieſts of their Tithes, or any other way; to the apparent Ruin of the Church, as by aboliſhing the Prieſthood in either or both the Orders thereof.

XXXIII.

That for want of knowingly and duly conſidering theſe Things, many Chriſtians, to the great Peril of their Souls, have taken the wrong Side with the Church, againſt the State in the *Roman* Pale, and with the State againſt the Church, in theſe three Kingdoms, and other reform'd Countries; particularly, in this Kingdom,

dom, many falſe, unchriſtian Maxims, prejudicial to the Character of the Epiſcopal College of our High-Prieſts, extremely hurtful to the Church, and detrimental to the Chriſtian Religion, which are received for Law, and lawful which ought not to be ſo in any Chriſtian State. Such as theſe that follow: *That Patronage, or the Right of preſenting Clerks to Cures, is a Lay-Fee. That Tithes and Offerings may become Lay-Fees. That Bonds of Reſignation are lawful. That the King is ſupreme Ordinary. That Canons made by the Church Regent, or Epiſcopal College, oblige not Chriſtian People in Conſcience, without or againſt the King's Conſent; and that they ought not to be received by them as Canons, or ſpiritual Laws of the Church, without his Leave, or an Act of Parliament. That Kings, though Subjects of the Church, as well as other Men, ought not to be excommunicated, how wicked ſoever they are. That a King, by an Act of Parliament, may deprive Biſhops, and diſſolve the Relation between them and their Flocks.* To this I may add the Writ of *Quare Impedit, founded upon the* firſt of the former falſe Maxims; *the ill Uſe of* Prohibitions; *the laſt Appeal or Reſort of our Church in ſpiritual Cauſes; the unchriſtian Acts of Parliament, touching the Election and Conſecration of Biſhops,*

Biſhops, &c. *which, I think, I am able to ſhew, have been the* Natural *as well as* Judicial Cauſes *of all the Miſeries in the Church and State among us for many Years; and of the great Atheiſm, Deiſm, or Unbelief of* Reveal'd Religion, Contempt *of the Prieſthood, even of the Royal Prieſthood itſelf, Scepticiſm or Indifference in Religion; together with all the Hereſies, Schiſms, Immoralities, and Height of Profaneneſs, that now overflows the Land. I could give other Inſtances of falſe unchriſtian Maxims, and unrighteous Laws, Uſurpations, which have almoſt quite deſtroy'd the Power and Authority of the Epiſcopal College, and with it the Diſcipline of the Catholick Church of* England; which, by the firſt Article of *Magna Charta*, as well as by Chriſt's Laws, ought to be free. But inſtead of enjoying her Freedom, her own Sons have made her a Slave, to the great Decay of Chriſtian Faith, and the great Diſhonour and Contempt of Chriſt; from whom our High-Prieſts claim all their Spiritual Rights; under whom they are ſupreme over the Church, which Chriſt hath purchaſed with his Blood.

XXXIV.

That Schiſm in the Church, when it conſiſts only in withdrawing our Subjection and Obe-

dience from our rightful Biſhops, is the ſame Thing in Chriſt's Kingdom, or any Part of it, as Sedition in the State, or Kingdoms of the World. But when it comes to reſiſting and oppoſing the Rightful Biſhop, or driving him out of his *Throne*, and placing an Uſurper in it, then it anſwers to Rebellion in both Caſes: it is the Sin of *Corah, Dathan*, and *Abiram* in the Ringleaders, though they be Prelates, Kings, or Princes, and of their Company in thoſe that follow and aſſiſt them, and adhere to them, as hath been obſerved by St. *Clement* and St. *Cyprian*, and all the holy Fathers that have written about Schiſm.

XXXV.

For Chriſtian Secular Powers to drive rightful Canonical Biſhops out of their *Thrones*, by ſecular Force, is plainly a *Dethroning* of the ſpiritual Sovereigns by the ſpiritual Subjects: A driving away the Shepherds by the Sheep; the Fathers by the Sons; and, by Conſequence, utter Rebellion againſt Chriſt, as well as an Outrage upon the Rights of the Church.

XXXVI.

This way of *Dethroning* and *Depriving* lawful, rightful Biſhops, is in it ſelf utterly null

and

and void from the Beginning, though done by lawful ſecular Power, whoſe temporal Magiſtrates may puniſh Biſhops as well as other Subjects, by impriſoning, fining, or baniſhing of them, or by Death it ſelf: But they have no Power or Authority to deprive them indeed, no more than the Biſhops, as they are ſpiritual Superiors, have to depoſe Kings, though they may and ought, when it is requiſite, to inflict ſpiritual Cenſures upon them, as impoſe Penances; ſuſpend them from the Sacrament; nay, even to excommunicate them, as well as other Perſons, when it is requiſite for God's Glory, the Safety and Honour of *Religion*, and the Preſervation of the *Church*. But here, to prevent Miſconſtruction, it is to be underſtood, That ſuch Excommunications have no other than ſpiritual Effects, and ought not to be drawn into any Conſequences againſt the King's Temporal Rights, or Regal Dignity and Government.

XXXVII.

Biſhops *dethroned* and *deprived* by ſecular *Powers*, upon any Pretence whatever, ought not to *ſubmit* to ſuch Deprivations; becauſe ſuch Submiſſions would be a giving up their Authority and Juriſdiction, which they de-

rived from Chriſt alone, to the incompetent ſecular Powers; a betraying their own Order, and the Rights of the Epiſcopal College, and the Defence of the Church; which Chriſt, with all its Rights, as well as Doctrines, hath committed unto their Charge and Truſt.

XXXVIII.

That it is the Duty of the Clergy and People, to adhere to their Biſhops and Confeſſors; but becauſe ſuch Deprivations are null and of no effect, theſe Biſhops ſo deprived remain their Biſhops ſtill; and as long as they remain their Biſhops, they cannot in Conſcience be diſcharged of their Fidelity and Obedience to them, howſoever oppreſſed by the ſecular Powers.

XXXIX.

That the *Dethroning* and *Depriving* of rightful Biſhops, by the ſecular Powers, for adhering to their Chriſtian Duty, is yet a greater Sin, and alſo receives further Aggravations, when thoſe ſecular Powers are not lawful, but uſurping Powers. Thoſe *Prieſts*, or *Biſhops*, who dare uſurp the *Thrones* of their Fathers or Brethren ſo unjuſtly, ſo illegally, ſo invalidly deprived,

prived, and driven from their *Thrones*, are of all others the deteſtable Uſurpers, Breakers of the moſt ſacred Bands of Peace, Amity, Subordination, and Charity, by which the Kingdom and City of God doth ſubſiſt. They are *Corahs*, and *Princes* of *Schiſm*, from whom the Lord's People, by the Laws of the Goſpel, and the Doctrines of the Catholic Church, ought to *ſeparate* at the *Peril of their Souls*. Their Electors and Conſecrators are Architects of the *Schiſm*, and in the ſame Degree of *Guilt* with them. The *Rightful Biſhops*, that join in Communion with them, become *Collegues* in the *Schiſm*, and forfeit their Rights by ſo doing: Thoſe that are ſo conſecrated and ordained by them, are Continuers, Supporters, and Propagators of the *Schiſm*, and partake of the ſame Guilt with them. To conclude: As they are all in the Schiſm, ſo they are all out of the *Church*, and can perform no Act of *Prieſthood*, neither from Men towards God, nor from God towards Men, that are of any Virtue or Force. God ratifies nothing in Heaven, which they act in his Name upon Earth; he is not obliged to hear their Prayers: their Miniſtry can claim no Benefit of God's Promiſes; no, not of his aſſiſting Grace, nor of Remiſſion of Sins, tho' they beg it at the Sacrament, through the Me-

rits of Chriſt's Blood. To be ſhort: The Prayers of ſuch Biſhops are *Sin*, and their Sacraments *Sacrilege*. And though they, or any that adhere to them, ſhould die Martyrs in the *Schiſm*, their *Martyrdom* would not be accepted by God; they would loſe the Crown of Glory promiſed to it.

AN

AN

ADDRESS

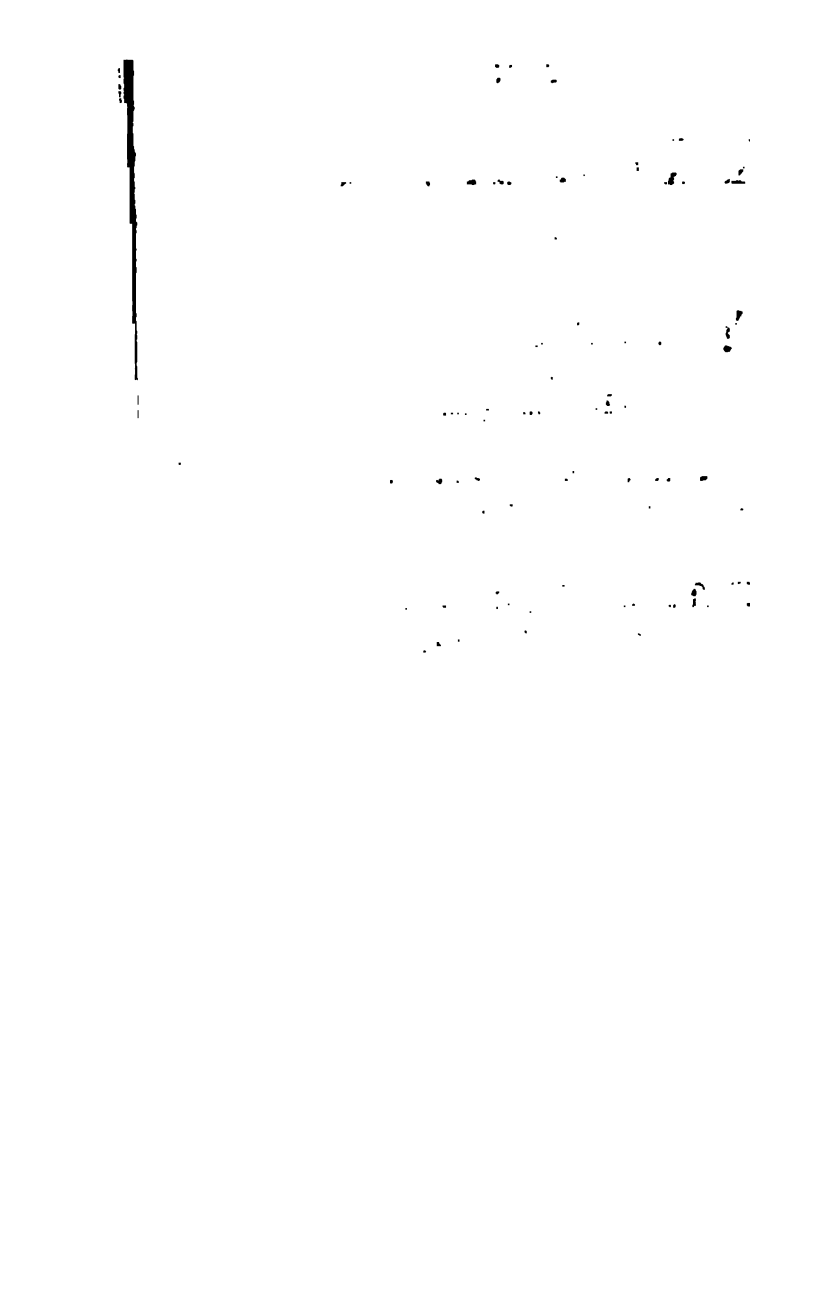
TO

CONFORMING ARIANS,

Both among the

CLERGY and LAITY.

First Printed in the YEAR 1735.



A N

ADDRESS, &c.

WE live in an Age, that glories in the Denomination of *the Age of Liberty.* Men now claim a Right, and take the Liberty, to diſpute every thing that comes in their Way, and to paſs what Cenſures they pleaſe upon Things, by wiſer Heads treated with the profoundeſt Reverence. Many have taken the Liberty to caſt off all Regard for revealed Religion, while various others, who pretend to have a ſincere Regard for the Chriſtian Inſtitution, and to be Members of the Church of *England* itſelf, have departed from her Faith, and preſumed to condemn ſome of her moſt ſolemn Forms. *Whiſton* and *Clarke* have drawn them out of ſome of the Paths, in which their tender Mother, the Church, had inſtructed them to walk; and yet, which is an Inſtance

not only of their Diſobedience to her Decrees, but of their own Inconſiſtency too, they pay a devout Reſpect, at leaſt in Pretence and Appearance, to her Dictates in ſome Inſtances, while they dare openly to contradict and deſpiſe her in others, of equal, if not greater, Importance. This Behaviour is ſo full of *Contradictions*, and ſcandalous *Double-dealing*, and is ſo like *Judas*'s ſaying, *Hail Maſter*, while the *Kiſs* was deſigned to *betray* him, that every obedient Son and faithful Member of the orthodox Church of *England*, cannot but look upon it with the utmoſt Grief and Indignation.

The Church, as a tender Mother, with yearning Bowels, aloud calls them to return to the Faith ſhe taught them, but which they are now undermining, and deſtroying. If they will not hear, and be reclaimed, ſhe muſt renounce *them*, and all Relation to them. Her faithful, and learned Sons and Champions, the *Waterlands*, the *Knights*, the *Berrimans*, and others, whoſe Names future Generations will have Cauſe to remember, have manfully defended her ſacred Doctrines, and Articles of Faith. Theſe and other orthodox Sons of the Church of *England* do, with the greateſt Conſiſtency and Sincerity, join in all her eſtabliſhed Forms

Forms of Worſhip. But are the conforming *Arians* equally ſincere and conſiſtent? I ſuppoſe they do not need to be convinced, that they are not. They *know* that while they read our excellent *Liturgy*, they read one thing, and mean another, or at beſt mean nothing at all. This is ſuch a ſcandalous Practice, that I ſhould be glad to make them aſhamed of it. I will, by God's help, do my Endeavour. And firſt I ſhall addreſs my ſelf to thoſe of the *Clergy*, who ſtill continue to read the *Liturgy*, though they have renounced the orthodox Doctrine of the holy and bleſſed *Trinity*, and are in the Sentiments of *Whiſton* or *Clarke*.

Gentlemen,

For it is hardly conſiſtent with Sincerity to ſay, *Reverend Sirs*; ſince your *Apoſtatizing* from the ſacred Doctrines of the Church, and your *unchriſtian* Behaviour in reading Prayers, which you do not believe, have undermined all Foundations of Reverence towards you: I ſay therefore,

Gentlemen,

The Honour of God, the Intereſt of Religion, the Reputation of the Church of *England*,

gland, and the Care of your own Salvation, loudly call upon you to conſider what you are doing. If you will be Prieſts of the Church, if you will be maintained out of her Revenues, if you will read her Forms, and undertake to inſtruct her People, you ought to receive her ſacred Faith, and to keep it whole and intire. If you do not receive her Faith, you ought not to read her Forms, or receive of her Revenues. Take your Choice. Only withal remember, that your compaſſionate Mother, the Church, had much rather you would return to her Faith and Obedience, than make farther Schiſms. But this is certain, that you are now in a very wrong and dangerous Way.

For God's ſake, *Gentlemen*, think a little, how many, how full, and how ſtrongly expreſſed thoſe Paſſages of the *Liturgy* are, which you weekly read and do not believe one Word of, and how abſolutely inconſiſtent this Practice is with chriſtian Simplicity, and godly Sincerity, and even with the Honour of a Gentleman.

The firſt that comes in your Way is the *Doxology*, ſoon after the *Lord's-Prayer*, in the Morning Service.

The

The *Rubrick* is, " Here all ſtanding up, the Prieſt ſhall ſay;

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Anſ. *As it was in the Beginning, is now, and ever ſhall be, World without end.* Amen.

A little after, the Church in her great Wiſdom, for the more effectual Security of the important Doctrine of the *Trinity*, and Excluſion of all *Hereticks* from miniſtring in holy Things, Ordains, " At the End of every *Pſalm* through-" out the Year, and likewiſe at the End of *Bene-" dicite Benedictus, Magnificat*, and *Nunc dimittis*, " ſhall be repeated, *Glory be to the Father*, &c. " as above."

Every Time then that you perform the publick Service, whether on a *Sunday*, or a *Week-day*, whether in the *Morning*, or in the *After-noon*, you are obliged to read ſometimes one *Verſe*, ſometimes the other *Verſe* of this *Doxology*; but with what Sincerity, Conſcience, or Honour, I muſt enquire of you. The truly ortho-

orthodox Clergy find no Difficulty here; but you, who have imbraced the *Arian*, or *Semi-rian* Scheme, have raiſed many Objections, and have not ſcrupled to charge the Church with aſſerting here what is falſe in Fact: You pretend, that Glory was not given to the *Holy Ghoſt in the Beginning*. To ſupport this Pretence your Champions, *Whiſton* and *Clarke*, have publiſhed Catalogues of the *Doxologies*, that are to be found in the Writings of the *New Teſtament*, and of the *primitive Fathers*; among which they aſſert there is not one, in which Glory is aſcribed to the Holy Ghoſt. From hence they infer, in direct Contradiction to the Judgment and Determination of the Church of *England*, that Glory was not given to the Holy Ghoſt, in the Beginning of Chriſtianity: And the ſame, we know, is the profeſſed Sentiment of all their heretical Followers. But pray, *Gentlemen*, what have you been doing by publiſhing this your Opinion to the World, but ſhamelefly diſcovering your own Hypocriſy? Is it ſo indeed, as you pretend, that Glory was not given to the Holy Ghoſt in the Beginning of Chriſtianity? Do you in earneſt believe this? Then how can you adventure to ſay the direct contrary every Time you

you perform divine Service? Is it not evident Hypocriſy, is it not a known Lye, to ſay, *Glory be to the Holy Ghoſt, as it was in the Beginning*, when you are perſuaded in your own Conſciences it was not ſo in the Beginning at all? He that can ſhuffle off this, can be bound by no Words whatſoever. What can you mean by the *Beginning*? Do you mean, *as it was in the Beginning of the Reformation*, or in the Beginning of the *fourth Century*, in which Times your yourſelves will allow, that Glory was given to the Holy Ghoſt? If this be your Meaning, then the Senſe of what you ſay in the ſolemn Worſhip of God is this: "Though we know "that Glory was not given to the Holy Ghoſt "in the firſt Ages of Chriſtianity, and there- "fore ought not to be done in any Age; yet "we pray that Glory may be given to him "in the ſame *Doxology* with the Father and the "Son, as it was done in the Beginning of "what we eſteem to be *Antichriſtianiſm*: We "pray the Church may now and always imi- "tate the *falſe* Worſhip invented by *Athana-* "*ſius*, and his Adherents!" This is the plain *Engliſh* of what you ſay, if by the *Beginning*, you mean any Time ſince the Beginning of Chriſtianity: And if you mean the *Beginning of Chriſtianity*, as you know the Church does

does, you are at no great a Loss how to interpret the Word *Doxology*. Perhaps, you will ſay, you underſtand the whole Paſſage thus: "Glory be to the Holy Ghoſt, in the ſame Manner as it was in the Beginning, as it was given to him in Chriſtianity;" and then your Interpretation will be, that as you think Glory was not then given to him at all, ſo now you do not give Glory to him, tho' you ſay, *Glory be to the Holy Ghoſt*. This is ſuch horrid trifling in divine Worſhip, as no human Man can bear. Verily, Gentlemen, if the *Doxology* had been put thus, *Glory be to the Father, to the Son, and unto* Holy Angels, *as it was in the Beginning*, I cannot ſee but you might have uſed it, as well as you now do the other. You cannot make any Objection againſt this *Doxology*, but what, according to your Scheme, lies againſt the other. And *upon your own Principles*, you cannot vindicate your giving Glory to the Holy Ghoſt by any Arguments, but what will equally vindicate your giving Glory to the *Holy Angels, together with the Father, and the Son.* What if Glory was not given to the Holy Angels in the Beginning of Chriſtianity? Yet, what ſhould hinder your ſaying, *Glory to the* Holy Angels, *as it was in the Beginning*. Since you can ſay this in the very ſame Senſe, and with the ſame Truth, as

you

you can ſay, *Glory be to the Holy Ghoſt, as it was in the Beginning.* All you mean by it, I ſuppoſe is, let all *that* Glory be given to the Holy Ghoſt, which was given him in the Beginning of Chriſtianity. In the ſame Senſe you may even add, *Glory be to the* Virgin Mary, *as it was in the Beginning*; for certainly you would not ſtick to deſire that all *that* Glory may be given to the bleſſed Virgin, which was given in the Beginning of Chriſtianity; that ſhe might have as much, though no more. And yet, in Fact, the *naming* her *in a Doxology, together with the Father, and the Son*, is giving her more Glory than was given her in the Beginning. And, according to your Way of talking, the naming the Holy Ghoſt in a *Doxology* after this Manner, is actually giving him more Glory than was given him in the Beginning of Chriſtianity. So that your daily *Practice*, of naming the Holy Ghoſt in the *Doxology*, is a direct Contradiction to the *Meaning* you put upon the *Doxology* itſelf; that is to ſay, you ſpeak groſs and known Untruth every Time you repeat the Church's *Doxology*, that is, every Time you officiate: This is not all, what Senſe do you put upon the laſt Clauſe of the *Doxology*, *And ever ſhall be*: Do you really believe that Glory ſhall be given to the Father, Son, and Holy Ghoſt, *together in one* and the ſame *Doxology*, in

all

all future Ages of the Church? If you do not (as you profess you do not) believe this, with what Truth, or Sense, can you continually say, *Glory be to the Father, and to the Son, and to the Holy Ghost, as it was, is now, and shall be, World without End, Amen?* Is there any Sense, in which you can say this, wherein you could not as well add, *and Glory be to the Holy Angels, and to the Virgin Mary, as it was, is now, and shall be?*

You see, *Gentlemen*, that your Manner of dealing with the Church's sacred Theology, is full of Shuffling and Contradiction; and at the same Time, would equally vindicate you in doing what, I hope, you are not yet hardened enough to think allowable, viz. in giving Glory to the Holy Angels, and to the blessed Virgin, in the same *Doxology* with the Father, and the Son. This Practice of yours opens a Gap to all Manner of Hypocrisy, and all Double-dealing. This Hypocrisy of yours is the more shocking to all that observe it, because it is *repeated again and again, several Times over*, in every Time of your reading the *Liturgy*. And how you can expect your People should think you Men of *common Honesty*, when they see you live on in the daily Repetition of this *Double-dealing*, without Amendment, or Remorse, is beyond my Comprehension. But,

But, as bad as this Hypocriſy is, it is not as bad as that which attends your reading *the Confeſſion of our Chriſtian Faith, commonly called, The Creed of St.* Athanaſius. For here you not only read what you do not believe one Word of, but proceed even to ſuch a Height of Impiety, as to read a Sentence of Damnation againſt all that do not believe this Creed, and againſt your own Souls in particular. The Creed ſays, *Except every one do keep this Faith whole and undefiled* (which you know you do not) *without doubt he ſhall periſh everlaſtingly.*——— *He that will be ſaved muſt thus think of the Trinity*, in a Manner infinitely different from what you do. *This is the Catholic Faith, which except a Man believe faithfully, he cannot be ſaved.* Theſe are the Declarations which you make in the ſolemn Worſhip of God, whereby you concur with the orthodox Members of the Church in pronouncing your own Condemnation. If this be conſiſtent with Virtue and Honour, ſurely there is no ſuch Thing as Vice in Nature. If there be any ſuch Thing as Vice in the World, ſurely it muſt be a Wickedneſs for you to ſay, that Men ſhall without doubt periſh everlaſtingly for believing thoſe Doctrines, which you yourſelves believe, and which you pretend to receive

receive as the Truths of God. Is not this direct and impious Blaſphemy againſt God, for you to aſſert in the moſt ſolemn Manner in his Worſhip, that he will damn Men for not believing what you think he looks upon as Nonſenſe, Falſehood, and a Contradiction? Is it not direct Blaſphemy in you to ſay, that a good God will damn Men for believing that every Doctrine, which (according to you) he himſelf has taught? With what Face can you preach againſt Blaſphemy, when you thus impiouſly allow yourſelves in uttering ſuch ſhocking Blaſphemy in the Preſence of God, and of his Congregation? With what Face can you reprove a Man for ſaying, in common Converſation, *God damn my Soul*, when you, at a Time of greater Solemnity, dare to pronounce Damnation on your Souls? Verily, it is Time to reform, or elſe your Sentences will be fulfilled by a righteous and jealous God. At the ſame Time, you muſt not wonder that the People think contemptibly of *you*, and are afraid to truſt you in the common Affairs of Life. For your Hypocriſies, Falſhoods, and Blaſphemies, committed in the moſt ſacred Aſſemblies, and in the more immediate Preſence of God, have convinced them, that your Conſcience is ſear'd, as with a hot Iron, and that the ſame Conſcience and

Prin-

Principles, or rather, the ſame Atheiſm and Infidelity, which permit you thus to trifle with the eternal God, and with your own Souls, in ſolemn Worſhip, will as well permit you to commit any Act of *ſecret* Fraud and Villainy: If after this they refuſe to truſt you, you muſt blame yourſelves.

When the Church's incomparable *Litany* is ſolemnly read by *you*, it ſhocks one to hear *you* ſay, *O holy, bleſſed, and glorious Trinity, three Perſons, and one God, have Mercy upon us, miſerable Sinners.* Do not you know that the *Trinity*, or three Perſons here meant, are the ſame as are mentioned in the divine Form of *Baptiſm, The Father, the Son, and the Holy Ghoſt?* And do you indeed believe, that theſe three are one God? Oh! How would your tender Mother, the Church, rejoice, if you did thus believe? But alas! you declare upon all other Occaſions (except in divine Worſhip, where you ought to be moſt ſincere) that you do not believe one Word of this Doctrine; nay, have the Boldneſs to charge it as a groſs Contradiction. And yet, in ſolemn Prayer, to the Heart-ſearching and eternal God, you dare continually to aſſert, that the three Perſons are one God; *i. e.* in

plain

plain English, you ſay to God himſelf, that that is true, which at the ſame Time you believe in your Conſcience to be falſe. This is lying to the Holy Ghoſt: This is lying not to Men, but to God. Beware of the Fate of Ananias and Sapphira! Think of theſe Things, when you go on to pray in the *Litany*, *From Error, Good Lord, deliver us.* How is this conſiſtent with your Hypocriſy in profeſſing, in the ſame *Litany*, a Doctrine which you call *falſe*? Had not the Poet too much Cauſe to ſing,

What makes all Doctrines true and clear?
About two hundred Pounds a Year.

Again, upon the third *Sunday* in *Advent*, you do not ſtick to ſay (tho' you do not believe it) *O Lord Jeſus Chriſt,—who* liveſt *and* reigneſt *with the* Father, *and the* Holy Spirit, *ever* one God, *World without End.* Though you own that Chriſt reigns *with the Father*, yet you do not believe, that he reigns together with the Spirit; ſince you deny that the Spirit reigns at all. Nor do you believe, that Chriſt is one God with the Father and Spirit, or that the Spirit is God at all. Notwithſtanding this your ſecret Perſuaſion, and public Profeſſion too, at

other

other Times you dare adventure to unſay it all again, not only in the Concluſion of this, but many other Prayers of the *Liturgy* too: With what Sincerity you may judge. In the *Collect* for *Whitſunday* the Expreſſion is a little altered, thus,— "Chriſt Jeſus, our Saviour, who liveth "and reigneth with thee, in the Unity of the "ſame Spirit, one God, World without End." and yet you contentedly ſwallow it, though it is expreſſed more ſtrongly than the former. For I would hope you are not ignorant, that *in the Unity of the Spirit*, ſignifies, *in Union* (or together with) *the Spirit*; *i. e.* Chriſt reigns with the Spirit, and the Spirit with him, and the Father and Son, together with the Spirit, are the one God. All this you profeſs, when you read theſe Words, without believing what you ſay.

The whole *Collect* for *Trinity-Sunday*, is ſtrong againſt you in the following lofty Expreſſions, *viz.*

"Almighty and everlaſting God, who has "given unto us thy Servants Grace, by the "Confeſſion of a true Faith, to acknowledge "the Glory of the eternal *Trinity*, and in the "Power of the divine Majeſty, to worſhip the "Unity, We beſeech thee, that thou wouldſt

"keep

a *falſe* Faith; and when you profeſs, in the awful Preſence of God, to pray, that God would keep you *ſtedfaſt* in *this* Faith, of the eternal *Trinity* in *Unity*, you do really pray (if you pray at all) that God would keep you ſtedfaſt in the Belief of what you do not yet at all believe, and what you imagine God knows to be falſe. You may, with as much Honeſty, and Piety, pray to God to keep you ſtedfaſt in the Faith of *Mahomet*. In praying thus, you impiouſly beg of God to deny his infinite Perfections, to diveſt himſelf of his Holineſs, and to influence you to believe a Lye. And in the Beginning of the Prayer, you blaſpheme the moſt Holy God, by telling him, that he has given you *Grace to commit Sin*, the Sin of acknowledging for divine Truth, what you really believe to be a Contradiction. O ſhocking Impiety, occaſion'd by your reading Prayers which you do not believe! I am not unappriſed of the Quibbles you make uſe of in interpreting the *Nicene* Creed in the Communion-Office; but quibble as you will, *one Subſtance*, whether it ſignify one in Number,

or

or one in Kind, can never ſignify *two* Subſtances *differing in Kind*, as much as a finite does from an infinite. And when you profeſs to *believe in the Holy Ghoſt, —who with the Father, and the Son together, is worſhiped and glorified*, you are underſtood to mean, that the catholick Church does worſhip and glorify the Holy Ghoſt, together with the Father and Son, and is right in ſo doing: Whereas you pretend the Worſhip of the Holy Ghoſt is an Innovation: But I paſs theſe to ſet before you much ſtronger Expreſſions. As,

The *proper Preface upon the Feaſt of the Trinity*, which runs thus: —— "O Lord Almighty, "everlaſting God, who art one God, one Lord, "not one only Perſon, but three Perſons in one "Subſtance: For that which we believe of the "Glory of the Father, *the ſame* we believe of "the Son, and of the Holy Ghoſt, *without any* "*difference, or inequality?*" This Expreſſion has appear'd to be ſo obviouſly and infinitely contrary to the Principles and Conceſſions of the *Arians*, that ſome of them have declar'd, they have avoided reading it. But what Excuſe can you make for your ſelves, who do read it? Do you believe, that the Lord Almighty, the one God, is not one only Perſon, but three Per-

[illegible] keep us ſtedfaſt in this Faith, [illegible] defend us from all Adverſities, [illegible] and reigneſt, one God, World [illegible] Inſtead of *having the Grace* to confeſs [illegible] you have the *Impudence* to confeſs [illegible] a *falſe* Faith; and when you proſtitute [illegible] ful Preſence of God, to pray that [illegible] keep you *ſtedfaſt* in *this* Faith, [illegible] *Trinity* in *Unity*, you do really [illegible] pray at all) that God would keep [illegible] the Belief of what you do not yet [illegible] and what you imagine God knows [illegible] You may, with as much Honeſty, [illegible] pray to God to keep you ſtedfaſt in [illegible] *Mahomet*. In praying thus, you impute of God to deny his infinite Perfections, [illegible] himſelf of his Holineſs, and to influence to believe a Lye. And in the Beginning Prayer, you blaſpheme the moſt Holy G telling him, that he has given you *Grace mit Sin*, the Sin of acknowledging for Truth, what you really believe to be a diction. O ſhocking Impiety, occaſio your reading Prayers which you do not b I am not unappriſed of the Quibbles yo uſe of in interpreting the *Nicene* Creed Communion-Office; but quibble as yo *one Subſtance*, whether it ſignify one in N

you have the *impudence* to confeſs w
a *falſe* Faith; and when you profeſs
ſul Preſence of God, to pray, that
keep you *ſtedfaſt* in *this* Faith, of
Trinity in *Unity*, you do really pra
pray at all) that God would keep yo
the Belief of what you do not yet at
and what you imagine God knows
You may, with as much Honeſty,
pray to God to keep you ſtedfaſt in t
Mahomet. In praying thus, you im
of God to deny his infinite Perfection
himſelf of his Holineſs, and to inſt
to believe a Lye. And in the Begin
Prayer, you blaſpheme the moſt Holy
telling him, that he has given you *G*
mit Sin. the Sin of acknowledging

or one in Kind, can never ſignify *two* Subſtances *differing in Kind*, as much as a finite does from an infinite. And when you profeſs to *believe in the Holy Ghoſt, —who with the Father, and the Son together, is worſhiped and glorified*, you are underſtood to mean, that the catholick Church does worſhip and glorify the Holy Ghoſt, together with the Father and Son, and is right in ſo doing: Whereas you pretend the Worſhip of the Holy Ghoſt is an Innovation: But I paſs theſe to ſet before you much ſtronger Expreſſions. As,

The *proper Preface upon the Feaſt of the Trinity*, which runs thus: —— "O Lord Almighty, "everlaſting God, who art one God, one Lord, "not one only Perſon, but three Perſons in one "Subſtance: For that which we believe of the "Glory of the Father, *the ſame* we believe of "the Son, and of the Holy Ghoſt, *without any* "*difference, or inequality?*" This Expreſſion has appear'd to be ſo obviouſly and infinitely contrary to the Principles and Conceſſions of the *Arians*, that ſome of them have declar'd, they have avoided reading it. But what Excuſe can you make for your ſelves, who do read it? Do you believe, that the Lord Almighty, the one God, is not one only Perſon, but three Per-

ſons in one Subſtance? Is it true, that what you believe of the Glory of the Father, you believe the ſame of the Son, and of the Holy Ghoſt, without any Difference, or Inequality? Is there no Difference, in your Opinion, between the Glory of the Father, Son and Spirit? Is the Glory of the Holy Ghoſt, indeed, equal to the Glory of the Father? All this you ſay: And the Church would rejoyce if you herein really ſpoke your own Sentiments: But ſhe cannot but look upon you with Contempt and Indignation, when ſhe perceives you herein trifle with God and Man in the moſt ſolemn Office of Religion.

Beſides this Preface, which you read once in a Year, there is a Hymn, which you read or ſing every Time you adminiſter the Communion, in the following ſtrong and ſignificant Expreſſions, taken from a *Greek* Form, which you may find at the End of the Pſalms in Dr. *Grabe*'s *Septuagint*: "O Lord God, Lamb of God, "Son of the Father, — thou *only* art Holy, thou "*only* art the Lord, thou *only*, O Chriſt, with "the Holy Ghoſt, art moſt High in the Glory "of God the Father?" Theſe lofty Expreſſions, ſo admirably ſuited to the Doctrine of the Trinity in Unity, muſt be very ſhocking in *your* Sight. Are they not evident Blaſphemy in *your* Mouths?

Mouths? Can you ſay any thing higher of God the Father, than this, *He only is Holy?* When therefore you ſay this of the Son, do not you declare him to be abſolutely equal to the Father, while, at the ſame Time, you pretend that 'tis blaſpheming the Father to ſet up another Perſon in Equality with him? What can you mean, upon the *Arian* Scheme, by thoſe Words, "Thou only, O Chriſt, with the Holy Ghoſt, "art moſt High in the Glory of God the Fa-"ther?" Which Way do you turn your Eyes, when you read theſe Words at the Altar? Do you then turn up your Eyes to *Heaven*, and think of what you are ſaying? Can you bear to look to the Heart-ſearching Jeſus, and ſay ſuch things to him, as you believe to be as falſe as he is true? Do you think, that Chriſt, with the Holy Ghoſt, is *moſt High?* If you do not believe it, with what Face can you flatter him with ſuch fulſome Compliments, as they muſt at beſt be, upon *your* Scheme? Verily, if the Emoluments of the Church depended upon it, you would not ſtick to ſay, that Chriſt is ſupreme *over and above* God the Father; for you as much believe this, as you do his being *the moſt High.*

Gentlemen, I have now in the fear of God, and with hearty Concern for your Honour and

Salvation, ſet before you your own conſtant Practice in its true Light. Whenever you read the *Liturgy* in the Church, particularly, whenever you celebrate the holy Sacrament of Chriſt's Body and Blood, you are guilty of the groſſeſt Falſehood, and Prevarication, both with God and Men. Let me freely ask you, Do not your Conſciences check you, *at the Time*, when you *read* thoſe Paſſages, which you believe to aſſert falſe and impious Doctrines? Do your Conſciences never reproach you for acting this unchriſtian and hypocritical Part in the ſolemn Worſhip of Almighty God? And what is it that ſilences the Clamours of your Conſciences, but the Conſideration that your Livelihood depends upon this Conduct? 'Tis time for you, as you profeſs your ſelves Chriſtians and Clergymen, to have leſs Regard to the World, and to have more Regard to the Honour of Religion, and of the Church, and to the Salvation of your own Souls. When the World takes notice, as now it does, of your complying with the eſtabliſh'd Forms of divine Worſhip upon Terms which you believe to be unlawful, merely to ſecure the Incomes of your Benefice, they are tempted to think, there is nothing in Religion, or at leaſt, that you do not believe one Word of it your ſelves. The People are aſtoniſh'd, when they hear

hear you preach againſt Lying and Hypocriſy, or exhort them to be ſincere and ſerious in the divine Worſhip, while they perceive you your ſelves cannot poſſibly be ſincere and ſerious in a great Part of it. And beſides, your Reputation for common Honeſty is upon this Account, ſunk ſo low with them, that they cannot adventure to truſt you in any affair of Life, wherein you have any conſiderable worldly Temptations to induce you to act an unrighteous Part. For the ſame Conſcience, or rather, the ſame Want of Conſcience, which allows you continually to aſſert that for ſacred Truth, in the immediate Preſence of a Heart-ſearching God, which you believe to be inconſiſtent with his Revelation, and derogatory to his Honour as the moſt High; the People are ſenſible will allow you to do any other Wickedneſs, when you ſhall be as well paid for it, as you are for reading the Prayers of the Church. Thus you have undermined all your Reputation. And what will you do to recover it? Verily, you muſt either return to the Faith of the Church in the Doctrine of the *holy Trinity*, or elſe you muſt throw up your Benefices and commence Diſſenters. The Church, in Imitation of God, would rather you ſhould come to the Acknowledgment of the Truth, and be ſaved: But if you are inflexible and will ſtill perſiſt in dangerous Errors, and

destructive Heresies, she must disown you, and look upon you, as unjust Intruders into the Benefices you now enjoy. These you ought honestly to quit, that they may be disposed of to Persons worthy to fill them, such as are her true and genuine Sons, who are sound and orthodox in the Faith, and who alone have a Right to her Revenues and Promotions. You may as lawfully reclaim an Estate from the right Heir, as possess the Endowments of an orthodox Church. And the World is now convinced, that you would make no Scruple of doing the Former, for the Sake of private Gain, if you could do it in as legal a Way, and with as much Impunity as you do the latter. If you would clear your selves from such Suspicions, and would act a consistent Part, you must leave the Service of the Church, which in your Consciences you believe to be unlawful, and must add Schism to your Heresy, and set up separate Assemblies, if you can persuade any of the People to be so foolish, as to run after you. It is in vain to plead, that you cannot conveniently throw up your Benefices, because without their Incomes you cannot subsist yourselves and Families. If this be allowed to be a good Excuse in your Case, the same must be allow'd

to

to have been a good Excuſe in all like Caſes; and then there could have been no Reformation from Popery; nay, there could have been no Chriſtianity. If you had lived in our bleſſed Saviour's Days, and had had no more Grace than you have now, you would certainly have conformed to the *Jewiſh* Church againſt your Conſciences, rather than have ſuffer'd for his Sake. Do not you now venture to deny what you take to be the ſacred Truth of Chriſt before Men, every time you read the Service of the Church? You muſt not then wonder, if he ſhould hereafter deny you before his heavenly Father.

And, *Gentlemen*, ſuffer me to put one Queſtion more to your Conſciences, and that is, Whether you do not find by Experience, that your reading Prayers and Doxologies, which you do not believe, does not create, and ſenſibly increaſe in you, a Careleſſneſs in all Parts of divine Worſhip, and leſſen your Regard for the Whole of the Worſhip itſelf? If this be ſo, pray have a Care that it does not end in downright Atheiſm. As much as I hate the preſent Diviſions in the Church, yet I cannot help ſaying it is better to be an honeſt and ſincere Diſſenter, than a hypocritical Prieſt of the pureſt and moſt orthodox Church in the World. And

I heartily wiſh you would no longer continue to be the Reproach and Scandal of the Church of *England*: But above all, my Prayer for you is, that the merciful God would take Pity upon you, and lead you into all his ſacred Truth, and in all the Ways of Piety and Righteouſneſs, that your Souls may be ſaved in the Day of the Lord!

Having finiſhed my Addreſs to the *Arian Clergy*, I now turn to thoſe of the *Laity* of the Church of *England*, who continue in her Communion, and yet have renounced her orthodox Doctrines, particularly that of the holy and bleſſed Trinity.

You, *Gentlemen*, I own, have one Plea, which the *Arian Clergy* have not; and that is, that you can paſs over, and avoid repeating any Thing in the *Liturgy*, which you diſapprove, while the Clergy muſt read all that comes in their Way, whether they believe it or not. I am ſenſible, many *Gentlemen* take this Method of ſtopping their Mouths, and withholding their Aſſent, when the Prieſt reads, or the Clerk and People devoutly repeat ſuch Paſſages of the *Liturgy*, as are utterly ſubverſive of the *Arian* Scheme: But this Salvo is not ſufficient; for at this rate you may

may join in Worſhip with a *Popiſh* Church, and that whether you underſtand the *Latin* Prayers or not. If you do not happen to underſtand *Latin*, then, while the Prieſt is reading *Latin* Prayers, you may do the ſame as you now do, when the Miniſter of the Pariſh reads thoſe Parts of the *Liturgy*, which you ſay you cannot poſſibly underſtand. What that is you know beſt, whether you pray ſecretly, or are intirely idle and thoughtleſs, or indulging vain Thoughts. If you do underſtand the *Latin* Prayers, then you may do the ſame as you do with the *Liturgy*; that is, join with the Worſhip, where it is conſiſtent with your Notions of Religion, and keep Silence, and with-hold your Aſſent, when the Prieſt and People about you are adoring a Crucifix, are worſhiping an Image of God, are praying to Saints and Angels, or denouncing Curſes upon the Proteſtants. The Reaſons why you cannot be Members of ſuch a Church, are as much Reaſons, why you ſhould not be Members of the Church of *England*, 'till you have renounced the Doctrines condemned by her. And think one Moment, whether that Principle of Conduct can be good, righteous and eligible, which will admit you as well to be Members of the ſuperſtitious and idolatrous Church

of

of *Rome*, as of the Church of *England* itſelf? Nay, I cannot ſee why the Principle you act upon will not as well permit you to be ſtated Members of a *Mahometan* Aſſembly; where you might avoid worſhiping *Mahomet*, exactly in the ſame Way as you now avoid giving ſupreme Glory to God, the Son, and Holy Ghoſt: And yet, your being conſtant Members of a *Mahometan* Aſſembly, eſpecially in a Place where Chriſtian Churches were within your Reach, would be an Evidence, in the Apprehenſion of all Mankind, that you were really *Mahometans*. Thus being conſtant Members of an *orthodox* Church, eſpecially in a Place where *Arian* Conventicles are within your reach, is, in the Apprehenſion of all Mankind, an Evidence that you are really *orthodox* too. It is in vain for you to *proteſt againſt Fact*. It only lays open your Self-Contradiction and Hypocriſy the more. Suppoſe a Bill was preſented to a *Grand-Jury*, charging you with Murder: Suppoſe all the *Jury* believed you guilty except myſelf; what would you think, what would you ſay of me, if I ſhould be intirely ſilent, when your Bill was before us; and to all outward Appearance ſeem to give my Conſent? Would you not charge me with Prevarication, Hypocriſy, Cowardice

ardice, and a Want of Friendſhip? And would you admit it as a ſufficient Excuſe, that I afterward declared againſt finding the Bill, when I was gotten into other Company? Would you not ſay that my Proteſt comes too late; and that I ſhould have entered my Proteſt in Seaſon, while the Bill was under Conſideration? Let me put another Caſe, which is ſtill more exactly parallel: Suppoſe there are two Muſic-Meetings in the Town where you live, in one of which there is never any Song allowed, but what you are convinced is perfectly conſiſtent with Truth, Religion and Virtue; while in the other there are ſome profane and filthy Songs mingled with the good? Suppoſe your Daughter voluntarily choſe to attend the latter, and there ſhew'd no Diſlike to the Profaneneſs and Immodeſty of the Songs, but ſeemed as much to join with theſe as with ſuch as were innocent, would you not ſeverely reprove and condemn her, and imagine that ſhe had too much Love to Obſcenity and Impiety? And ſuppoſe ſhe ſhould tell you, at home, that when ſhe was at the Muſic-Meeting, and bore a Part in the Tunes, ſhe either ſtop'd when the filthy Paſſage occur'd, or elſe ſung ſome other Words; would you admit this as a ſufficient Excuſe?

Would

Would you not insist upon it that it were their Duty, there, upon the Spot, to publish their Dislike, or rather to absolve to go thither no more? And would you not think that forsaking your Parish Church and the Communion of it, was a Sign that was grown in Love with Profaneness and Immorality? And would you not urge, that her protesting against Fact would not serve her Turn? No, there still your protesting against Fact, form your Liturgy you may have heard of many Jacobites in this Kingdom, who still constantly attend the Service of the Church, in which King George, Queen Caroline, Frederic Prince of Wales, are pray'd for by Name. In these Prayers the Jacobites pretend they cannot in Conscience join; and yet they kneel as in other Prayers, and shew no more Dislike outwardly to those than to these. Now I appeal to yourselves; What Censure have you been wont to pass upon this Behaviour of the *Jacobites*? Have you not often severely condemn'd it as abominable Hypocrisy? Is there not all the same Reason to condemn your own Practice, which is exactly like it? If you really look upon the Passages before recited out of our *Liturgy* to be contrary to Truth, and to the Holy Scripture, and to contain in them Contradictions and Idolatry, is

there

there not as much Reaſon that you ſhould leave the Communion of the Church, as that your Daughter ſhould avoid profane Muſic-Meetings; and the *Jacobites* refuſe to join with a Church that prays for the King? The Church cannot look upon them or you as ſound Members: She diſowns you, and renounces all Relation to you. Act a conſiſtent Part; either leave her Worſhip, which you diſapprove, or elſe fulfil her moſt earneſt Wiſhes, *viz.* Learn to believe her moſt ſacred Doctrines, and to adore the awful Myſteries that ſhe teaches: She calls you back from Error, and will gladly receive and own you upon your repenting and making Acknowledgment of the Truth. Leave your Hypocriſy: Dare not any longer to trifle with Men, and with a Heart-ſearching God: Be not aſhamed of the Truth in an unbelieving and ſcoffing Age: *Be faithful to the Death, and you ſhall inherit the Crown of Life.*

A New Form of PRAYER.

First printed in 1712. The Author unknown.

O Thou Bleſſed Jesus, who cameſt into the World *not to deſtroy* Mens Lives, but to *ſave them*; to make the *Wolf* and the *Lamb* to feed together, that there might be *no more Hurting*

Hurting or Destroying in all thy holy Mountain. In the Execution of this thy healing Design, thou didst suffer meekly ten thousand Injuries from others, but never didst any one thyself. The Charms of thy Goodness and Mercy, thy Benevolence, Kindness and Compassion do endear thy Person, and render thy Name lovely to Heaven and Earth.

Thou hast, indeed, enjoin'd upon all thy Followers the same Temper of Mind, as a Mark of thy true Religion, and of its genuine Professors: A Temper which is never to be put off, but when it is to please thee, and serve the Cause of that same Religion: A Religion, which (like thyself) is all Sweetness and Love.

Yet, forasmuch as in Order to promote this Religion in others, it is necessary for us sometimes to forget it ourselves; needful to forget the *Goodness* of its Author, and the *Sweetness* of its Nature: O Thou, who art *Love* and *Goodness* itself, accept we pray thee for good Service to Thee, and Thy Church, and suffer us to recommend ourselves to Thee by, the Sacrifice we now offer.

Accept the pious Endeavours, that have at Length procured the Laws we have so long desired:

ſired: Such as will ruin the Families of thoſe who have been *ſo wicked* as to have a Conſcience of their own; and ſo inſufferably *arrogant* as to dare to judge for themſelves, and to differ in Opinion from us.

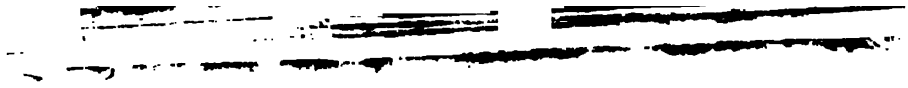
Behold with Pleaſure the Tears and Sorrows of thoſe, that are to be made a Sacrifice to the *Zeal* of thine Houſe. Let it pleaſe thee to approve of the taking away their *Livelihood* and Support, whereby they and their Families will be reduced to a Condition of Starving and Beggary. The Strain upon the Conſciences of ſome, the Diſtractions of others in the Proſpect of Miſery within or without; the heavy Confuſion of ſo many Minds; let theſe, with all their pleaſing Conſequences of Anguiſh, come up before Thee as *Incenſe*; and all the other *WHOLESOME SEVERITIES*, we can get the Power of inflicting, *as an Evening-Sacrifice.*

And becauſe whatſoever is pleaſing to Thee, it muſt be the more ſo, the more exquiſite and perfect it is, and the more likely to reach its Godly End: Let it, therefore, pleaſe thee, to grant this thy truly *Apoſtolic Church* ſuch *Heights of Zeal*, and ſuch Opportunities of exerting it, as that we may no longer lie under the *Scandal*

of

of MODERATION and Forbearance; nor come behind any Church in the World, in the moſt *flaming* Expreſſions of our Love to God, and the moſt *burning* Proofs of our Love to our Brethren.

And whereas we are unhappily hindered at preſent, from doing all we would; let us however do what we can: Let us thunder out *Amathema's* and Invectives, till mutual Hatreds and Quarrels ſhall quicken the ſlow Pace of a meer lingring Proſecution; and improve our Zeal up to *Inquiſitions*, to *Dungeons* and *Gallies*: 'till we alſo may be in a Capacity to preſent Thee with that *moſt Chriſtian* Evidence of our Love of Truth, general *Maſſacres* and *Aſſaſſinations*.

So we thy Servants, the *Sheep* of thy Paſture, and the *Lambs* of thy Flock, the *harmleſs* Followers of the *merciful* Jeſus, will ever celebrate thy Praiſe, in Plunderings, in Violence, in Oppreſſions and Murders; to the utter Overthrow and Confuſion of all thoſe that dare believe otherwiſe than we do, in certain Points which we have *reſolved* ſhall be Articles of Faith, and Parts of Worſhip. *Amen.*

F I N I S.